The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XIX.: WHOLE NUMBER, 1268.] NEW YORK, JULY 5, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.
TRINITY CHAPEL—9 A. M. and 4 P. M.
ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.
CHURCH OF THE NATIVITY—9 A. M.
CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES—9 A. M.
CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.
ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JULY.	
8	Fifth Sunday after Trinity.
15	Sixth Sunday after Trinity.
22	Seventh Sunday after Trinity
25	St. James the Apostle.
29	Eighth Sunday after Trinity.
AUGUST.	
5	Ninth Sunday after Trinity.
12	Tenth Sunday after Trinity.
19	Eleventh Sunday after Trinity.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

*** Several additions have been made to these Appointments, and some changes have also been made in them by request.

July 5. Thursday.—A. M., Patchogue. 4 P. M., Yaphank.
July 6th, Friday.—5 P. M., Sag Harbor.
July 7th, Saturday—P. M., 4 o'clock, St John's, Islip.
July 8th—FIFTH SUNDAY AFTER TRINITY.—A. M., 10 o'clock, St. Mark's, Islip. P. M., 4 o'clock, South Oyster Bay.
July 9th, Monday.—E., Astoria.
July 10th, Tuesday.—A. M., Tarrytown.
July 12th, Thursday—A. M., Stillwater. 4 P. M., Mechanicsville
July 13th, Friday.—4 P. M., St. Paul's, Troy.
July 15th.—SIXTH SUNDAY AFTER TRINITY.—A. M., Stockport. 5 P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A. M., Lithgow. P. M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. 5 P. M., Patterson.
July 21st, Saturday.—A. M., Lower Red Hook, Consecration. 5 P. M., Annandale
July 22d.—SEVENTH SUNDAY AFTER TRINITY.—A. M., Red Hook. 5 P. M., Myersville.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—EIGHTH SUNDAY AFTER TRINITY.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday—A. M., Westford. P. M., Cherry Valley.
August 5th—NINTH SUNDAY AFTER TRINITY.—Sharon Springs.
August 7th, Tuesday.—A. M., Herkimer, Consecration.
August 10th, Friday.—5 P. M., Newburgh.
August 11th, Saturday.—5 P. M., West Point.
August 12th—TENTH SUNDAY AFTER TRINITY.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 14th.—A. M., Port Jervis, Consecration.

New York.—GENERAL THEOLOGICAL SEMINARY.—On Thursday, the Commencement of this Institution was held in St. Peter's Church, New York, when the following Alumni received their certificates: J. Newton Fairbanks, of Nova Scotia; Louis French, of Connecticut; Edward H. C. Goodwin, of Maryland; Joshua R. Peirce, of New Hampshire; George C. Pennell, of New York; Henry L. Phillips, of South Carolina; W. Rawlins Pickman, of New York; Horatio N. Powers, of New York; Francis Wyman Smith, of New York; Wm. Scott Southgate, of Maine; George Waldo Stickney, of Alabama; Charles F. Street, of Fredericton; A. Van Nostrand, of New York. The Bishop of New Jersey presided. The Readers of the Service were the Rev. J. W. Clark, of Ohio, and the Rev. E. Y. Buchanan, of Pennsylvania, both Alumni of the Institution. Present the Provisional Bishop of New York, the Bishop of New Jersey, the Bishop of North Carolina, and the Bishop of Iowa, together with a large body of the Clergy, including nearly all the Professors, the Members of the Standing Committee, and the Committee on Examinations.

The Sermon, which was preached by the Bishop of Iowa, was from Jeremiah xxiii. 1, 2:—"Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and drawn them away, and have not visited them: behold, I will visit upon you the evil of your iniquities, saith the Lord." The application of the words was to the nature of the office of a pastor, as the shepherd of Christ's flock, and the relation he held by this position both to their temporal and spiritual welfare. Concern for both were found to be united in Christ. At the period these words were uttered, when both civil and ecclesiastical rule were united, the first intentions of that ordainment were being rapidly set aside, through the oppression of rulers, both in civil and religious matters, their neglect of duty, and their bad policy. He would have the pastoral office restored to its original purity and vigour, and to this end inculcated the duty on the part of a pastor of maintaining intimate acquaintance with the members of his congregation, setting forth its manifold advantages, and demonstrating the inefficiency of pulpit preaching as addressed to those whose wants and condition were unknown. He especially advised the visiting the sick and the poor, as the best means of exhibiting sincerity of spirit, and of cultivating the friendship and attachment of the children of the congregation, as the surest mode of cementing it in the bonds of holiness. The saintly George Herbert, whilst remarking that the "chief and top of his knowledge consisted in the Book of Books, the storehouse and magazine of life and comfort—the Holy Scriptures," does not fail to speak of what he styles "accessory knowledges," one of which is enumerated as the peculiar condition of the people. "If," says he, "a shepherd know not what grass will bane, or what not, how is he fit to be a shepherd? Wherefore the parson ought to be thoroughly canvassed in all the particulars of man's action, at least all those which he observeth are most incident to his parish." Many learned and eloquent discourses, added the Bishop, are utterly lost for want of such knowledge. He expressed his opinion that a country clergyman's lot was by far the happiest; that a large city congregation and a more conspicuous position were accompanied with proportional care; and advised contentment and devotion to the duties of the pastoral office, in an enumeration of its advantages, as the first condition in order to successful ministration, concluding with the picture drawn by Crabbe of the country clergyman. The Alumni of the Seminary were finally addressed with Scriptural counsel, being admonished of their duties, and that they "be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing they would both save themselves and them that hear them. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not: hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord."

The Holy Communion was then administered by the Bishops.

CONSECRATION OF ST. SIMON'S GERMAN MISSION CHAPEL.

Feast of St. Peter.—On the morning of this day, the Provisional Bishop of New York consecrated Saint Simon's Chapel, Stapleton, Staten Island, in presence of a large body of the Clergy. The edifice is a neat and simple structure, situate in a sheltered and somewhat picturesque situation, and in cost has approached three thousand dollars. We have already detailed its history. It is an offshoot from the Church of St. John's, Clifton, to the assiduous and unremitting efforts of whose worthy Rector, the Rev. R. M. Abercrombie, it may be said to be indebted for its existence. Its history in detail would exhibit such an amount of persevering and self-denying effort on his part as would edify every Churchman having at heart the cause of Mission Churches, and set forth an example that would serve to stimulate other and equally important enterprises. And not only has a building been erected fully equal to the exigencies of the parish in which it is situate, and its cost fully defrayed, but provision has been made, under the same auspices as those to which it owes its origin, for permanent endowment, and that within a few years from the present time. Whilst an English Service is held in it every other Sunday evening, at which alternately the Rectors of St. Paul's and St. John's officiate, it is more especially designed for the use of the German population on the Island, who there, by means of a lay reader, Mr. Frederick Oertel, and the occasional ministrations of clergymen conversant with the language, hear in their own tongue the wonderful works of God, and join in the beautiful service of the Church. The Germans, coming by tens of thousands to our shores, have, in a religious point of view, been overlooked by us. In place of being regarded as possible elements of new power, and, as individuals, only waiting till the Church should supply provision for their spiritual wants, and call them, by the voice of her ministers, within her fold, the task of their evangelization has been left to various of the Sects, who have not failed to realize the importance of acquisitions of such a character to their variant communions. It is to be remembered that the Romanism of Germany greatly differs from Romanism in the Papal States, the Teutonic principle of individual liberty having ever inclined to resistance against the despotism of Rome. It is a proved fact that the German Romanists make the best Churchmen; and it but needs, in addition to formal and outward provision, the services of well-educated Clergy, with such knowledge of the German elements of character as shall give to these the means of adapting their ministrations thereto, and in addition to this such accomplishments and talents as shall command respect, to bring large numbers thus together. The Rev. Thomas Cook and the Rev. Julius D. Rosé both testify to the attention, devotion, and religious bearing of the Germans to whom they minister, serving to show the high appreciation by these of the ordinances of the Church, and demonstrating that even as respects its ritual, it is that to which they are best adapted and most inclined. Allured by the beauty of Staten Island, whole colonies of Germans have there established themselves; and this, with the preceding statement, may serve to exhibit the importance attaching to the edifice, the consecration of which, on this day, had excited so wide an interest, and brought from their parishes so many "spiritual pastors and teachers." Entering the Chapel, one remarks an elegant reading desk, with oaken chancel rail. Above the chancel window, which has three lights, was emblazoned the passage of Holy Writ, *Heiligkeit ist die Zierde deines Hauses, O Gott!* On either side the chancel were arranged the school children, to the number of eighty, who are in possession of a separate edifice. The procession having formed in due order, the Provisional Bishop entered the Chapel, reciting alternately with the Clergy the verses of the twenty-fourth Psalm—*Domini est terra.* Of the Clergy were the Rev. R. M. Abercrombie, Rev. Gordon Winslow, D. D., Rev. Charles A. Maison, Rev. Samuel P. Parker, all of Staten Island; the Rev. Wm. H. N. Stewart, Rev. Julius D. Rosé, and Rev. Charles F. Hoffman, of New Jersey; Rev. H. M. Mason, D. D., of Maryland; Rev. J. Cole, Rev. R. H. Mason, of North Carolina; Rev. Gemont Graves, of Vermont; Rev. David Moore, D. D., of New York; together with the Rev. C. F. Crusé, D. D., the Rev. Gregory T. Bedell, D. D., the Rev. Thomas Cook, the Rev. Walter A. Stirling, the Rev. Jesse Pound, and the Rev. James S. Bush, of the same Diocese. The Rev. Thomas Cook, the Rev. Samuel P. Parker, the Rev. R. M. Abercrombie, and the Rev. Julius D. Rosé, took stations within the chancel. At the close of the Consecration Service, the Instrument of Donation was read by the Rev. Charles A. Maison, of Staten Island, following which was the Sentence of Consecration, read in English by the Rev. David Moore, D. D., and in German, by the lay reader of the parish, Mr. Frederick Oertel. The Morning Service was said by the Rev. Julius D. Rosé, and the sermon, likewise in German, was preached by the Rev. Thos. Cook, from the words, "How amiable are thy tabernacles, O Lord of Hosts!" It set forth the amiability of the tabernacle in which God was worshipped and served, as approved in its beauty and comeliness, in the richness of the gifts presented at the Altar, in the voice of the Word, in the inspiration of prayer, the joy of praise, and in compliance with all those holy ordinances to the conservation and perpetuation of which it was erected. No one, he remarked, knows the value of a blessing, like those who have enjoyed and lost it. This we all experience in respect to the many blessings we receive at the hands of the Lord, forgetful of His mercy while we possess them, and yet complaining of His justice when they are withdrawn. The pious author of this Psalm was deeply lamenting the loss of a privilege he had once enjoyed in attendance on the House of the Lord. No longer went he up to His temple to worship, and to join with the great congregation of all the tribes who assembled at the three principal festivals, as his wont and delight had been. He was left to draw from memory a picture of scenes he had been once happily associated with, and to mourn those spiritual privileges, which the whole world could neither give nor compensate for. He was in the condition of one who, with a real anxiety for his soul and a true love to God in his heart, had lost one of the principal means by which he had been enabled to work out his own salvation, and to show his affection for his Heavenly Father. His holiness, his prayer, his faith, his keeping the commandments, his longing for God's salvation, formed the foundation of his zeal for the sanctuary. Application was made, first, to the beauty of the Lord's tabernacles; secondly, the desire his people have for them; and, thirdly, to the blessing of those who attend them. As to their beauty, it consisted chiefly in the presence of the Lord of Hosts Himself. The promise of the Lord to those who lived under the Mosaic dispensation was this: "In all places where I record my name, I will come unto thee, and I will bless thee." Upon this promise, the faithful worshipper in the tabernacle or the temple built his trust. It was this that gave the courts of the Lord's house their principal charm in his eyes—the assurance that Jehovah was there with His blessing, and that whenever he drew nigh unto God in His appointed way, God drew nigh to him. The same promise had been conveyed to faithful worshippers by our Lord, under His spiritual dispensation. An additional charm was to be found in the communion of saints, with both wants and hopes in common, one worship, one Lord, one Faith, one Baptism. Pointing to the words above the Altar, the preacher added: There is moreover the message of the Gospel to adorn the walls of God's House, and to beautify and hallow it in the memory and affections of the believer. His heart clings to the place where he has heard and continues to hear the good tidings of peace, where his soul has been cheered and instructed, and his eyes directed to Christ upon the Cross. And then the Sacraments Christ hath ordained in His Church are jewels by which the sanctuary shines gloriously in the eyes of faith. The Sacraments Christ had ordained, in their full spiritual significance, were further adduced as denoting the amiability of God's tabernacles, and rendering each one the type of the heavenly Jerusalem,—beautiful also as the type of Christ, who, with the Father, was throned in the temple of the New Jerusalem, and as representing that Holy Catholic Church, which is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone. In treating of the second division, a distinction was made between mere reverence inclining to outward respect, or regard for the proprieties of well-conducted ordinances, and an earnest and serious and thoughtful love to Christ, anxiety for the soul's welfare, and such an appreciation and recollection of past benefits as should lead us to pour out our heart in thanksgiving, and to lift up our voice in praise, united to a sense of the deep necessities of our nature, of the comfort and strengthening properties of prayer, together with a teachable spirit. Such was the frame of mind needful for a blessing, or to entitle us to rank with the habitual lovers of the sanctuary. The last point, in respect to the blessing that awaited the true worshipper, was a summary of the unceasing privileges attaching to worship. These, together with prayer, would cease only when all our wants were satisfied. The preacher proceeded to analyze the source of this zeal, which consisted in the privileges attaching to the worship. In order to this realization, the necessity of love was [illegible]. The temple in which he spoke was not so lowly [illegible] would condescend to dwell there, seeing He is a [illegible] of prayer, and His House is the house of prayer, where He will be inquired of by his people to fulfil their desires. What thanks, he added, do we owe to our Heavenly Father for having put it into the hearts of our fellow Christians to build this house to His glory, and what cause have we for joy that it has been thus far consecrated wholly to His honour and worship! Show forth your thankfulness by diligently frequenting it. And do thou, O my God, think upon them, and remember them for good, according to the greatness of Thy mercy.—The sermon was especially appropriate to the occasion, and was listened to with extreme interest by those to whom more particularly it was addressed, and on whose behoof the parish of St. John's, favoured in the design by contributions from other quarters, had erected the edifice in which they there worship. At the conclusion, the sentences of the Offertory were read by the Rev. Samuel P. Parker, the Communion Service was read by the Bishop, and the Holy Rite administered at his hands to the Clergy, the congregation receiving from the Rev. Messrs. Cook, Parker, and Rosé. At the close of the proceedings, there was a social reunion of the Clergy in the interior of the Island, at the house of the Rector of St. John's, who saw this day the fruit of much labour and much prayer, of long and toilsome and self-denying effort, to be requited in the witnessing the growth and prosperity of this nucleus of a German Catholic Church. It may be added, that St. Simon's is to all intents and purposes a Mission Church. It has already wonderfully prospered.

ORDINATION AT TRINITY CHURCH, NEW YORK.

Fourth Sunday after Trinity.—The Provisional Bishop of New York held an Ordination this day in Trinity Church. Morning Prayer was said by the Rev. Drs. Haight and Turner, and the Lessons were read by Rev. E. N. Mead and Dr. Van Kleeck. The Sermon, preached by the Bishop of North Carolina, was from the Gospel of St. Luke, "His word was with power;" and was an elucidation of the elements constituting this power, and an enumeration of the means by which it might be rendered available for the edifying and sanctifying of the Church. The power of the word of man, great as it was, transmitting thought from its most secret chambers, and expressing and communicating the most varied sensations, was but a faint reflex of that Word by which from chaos earth was formed, and from whose bidding light sprang forth, which stilled the raging of the sea, and, in its action, restored the soul to its pristine purity and grace. The Bishop adverted to the fact that the power of the Word was becoming weaker, so far as its practical display in an increased spirituality, and in an enlargement of the bounds of Zion, and a lessening of prevailing worldliness, were concerned, and attributed this not to any loss of inherent efficiency in the Word, but to want of faith on the part of the Clergy in its power, and in the character of their discourses, addressed rather to the intellect than to the soul. Many sermons, in place of exhibiting the Word in its simplicity, were mere rhetorical compositions. Preachers had commonly ceased availing themselves, as did the Fathers, of Scripture texts, which, appropriately quoted, made their discourses vast depositories of truth. They supplied nothing to starving flocks, but mocked them with what was both false, transient and illusory. The secret of inefficiency lay in part in the individual spirit animating congregations, who came, not from desire to receive the truth in its fulness, and the grace of God's Blessed Spirit, but from custom, or for the gratification of some vain caprice. The Bishop urged the preaching of the Gospel, and of nothing in its place, as the only means of restoring the Church to its full vigour and stature; and, addressing the candidates for Ordination, bade them avoid the temptations ordinarily besetting the pastoral office, and content themselves with preaching only Christ and Him crucified. He concluded with an eloquent exhibit of the truth as it is in Jesus.

The Provisional Bishop of New York then proceeded to the ordination of the candidates, those for the Diaconate being presented by the Rev. Dr. Johnson, and the candidate for the Priesthood by the Rev. Dr. Haight. The persons ordained Deacons were: Aaron Van Nostrand, A. M., George C. Pennell, A. B., Francis W. Smith, A. B., William R. Pickman, A. B., Horatio N. Powers, A. M., J. Newton Fairbanks, A. B., and Joshua R. Peirce, A. B.,—all members of the Class which has just completed the course of study at the General Theological Seminary. Mr. Peirce belongs to the Diocese of New Hampshire, and was ordained at the request of the Rt. Rev. Bishop Chase. The Rev. J. Sebastian B. Hodges, A. M., Deacon, now of the Diocese of Pennsylvania, was ordained Priest at the request of his Diocesan, Bishop Alonzo Potter. Besides the Clergy before named, there were present and assisting, the Rev. Dr. Winslow, and the Rev. J. H. Hopkins.

SUNDAY SCHOOL UNION OF THE PROTESTANT EPISCOPAL CHURCH.

On the evening of this day the Bishop of North Carolina preached a sermon before this Society, eloquently and powerfully enforcing its claims.

NORTHERN EPISCOPAL TOUR.

The Provisional Bishop, in his recent Northern tour, confirmed one hundred and eighty individuals, ordained one Priest, and consecrated one church. The list of official appointments will exhibit the route on which he is about proceeding.

THE CHURCH AT HAVERSTRAW.

To the Editor of the Churchman:—SIR,—You may have noticed in sailing up the noble Hudson, just after passing the Palisades, the bold and broken outline of "the Tor." It is the grandest range between the Palisades and the Highlands. The Tor, or "the Torn," as the people call it, not inappropriately, from its *torn* and ragged look, overtops the two villages of Warren and Haverstraw, the one at its foot, the other a mile or more distant. Here it is, in this really beautiful spot, the Church has been planted. A year ago, last March, the Rev. J. B. Gibson, the devoted missionary at Haverstraw, lifted up his eyes upon the field even then white to the harvest. It was in the midst of a pelting rain. With the assistance of the only gentleman he knew in the place, notice was circulated that the Church Service would be celebrated on the following Sunday, in a school-house which the Presbyterians kindly tendered. Fourteen assembled, which on the second Sunday had increased to *forty*. The Presbyterians withheld the school-house—a hopeful sign. They were obliged to worship in the room of a tavern. Not quite so bad, this, as a "manger." While Mr. Gibson was planting, and his wife was watering—for she has proved a help-meet indeed—God was giving abundant increase. The wings of the Episcopate were stretched over it, and the fledglings were gathered under them. This was the late lamented Bishop's pet parish, if I may say so. To the memory of Bishop Wainwright they have given, as you know, a beautiful tribute in the window which adorns the little chapel. This church at Haverstraw cost $1,400, I believe, which has not yet been paid for, and seizure is threatened if it be not soon. At the other missionary station they have negotiated for the purchase of a new Baptist meeting-house, at half its original cost. With this transaction the Baptist denomination becomes extinct. It has been fairly supplanted by the Church. I was told by a gentleman on the boat, that the Episcopal Church, the devoted labours of its missionary in visiting, preaching, and teaching, the seconding exertions of his wife, were making a deep and abiding impression. Mr. Gibson is in his element. His resort to extempore preaching has been most successful, and it is believed he has been the means of attracting not only to the "beauty," but to the "holiness" of the Church. There is also a flourishing parish school, with a salaried teacher, and the demand for another. Ten applications, I am told, have been reluctantly refused *in one day*, for want of suitable provision for the scholars. A sewing society is in existence, and meets weekly under the administrative presence of Mrs. Gibson. Meanwhile, with all this doing for the sake of *the only church in Rockland County*, what shall we say as regards the support of its "worthy labourer?" Six gentlemen, I understand, most of them in the city of New York, have "freely given" of their substance, and this "through evil report and good report." The Lord reward them, and render back *their* "bread cast upon the waters" of apparent uncertainty, with fourfold increase, in blessings upon themselves, their families, and the Church. The *friends* of Mr. Gibson have acted nobly, and *he* has acted earnestly, heartily, devotedly, and "with simplicity." As a *husband*, to whom a large and increasing family is looking for bread, he is his own gardener, has dug the ground and planted every seed with his own hands; keeps a horse and cow, and *tends them himself*; is obliged to do his own marketing, for want of the means to obtain hired labour. As a *wife*, she—Mrs. Gibson—with family cares, parish duties, visiting, teaching, music, etc., never retiring before 12 or 1 o'clock, nor rising after 5 o'clock, is wearing out her life in the service of that Church to which both think they can never give too much. I will be pardoned speaking of these things, but my heart bled to read, in the careworn features, the sacrifice of health, and strength, and beauty, in devotion to the Church. Some may say, as some, perhaps, have said, "Well, they deserve it." To such I would only reiterate our Saviour's reproof, "Suppose ye they were sinners more than others? Except *ye* repent"—but I forbear. O, for a large heart and an open hand among Christians! I have given these thoughts as impressions rather than as statistical facts, and can I but touch the heart of a single Churchman till it glow, and open the hand with other than the mere words, "Be ye clothed, be ye fed," I shall have said enough, and have inherited a blessing. Yours truly, W. W.

Western New York.—The Bishop has now completed his tour of visitations in Oneida and Lewis counties—having performed Episcopal or other Services at Hampton, Rome, Holland Patent, Alder Creek, Constableville, and Lowville. The following is a summary of the Bishop's acts:—Baptized three infants, laid one corner-stone, preached thirteen times, and confirmed ninety-one persons, viz., at Calvary, Utica, 12; Grace, Utica, 9; Trinity, Utica, 31; St. Stephen's, New Hartford, 7; St. Peter's, Oriskany, 2; Gethsemane, Hampton, 1; Zion, Rome, 19; Alder Creek, 2; St. Paul's, Constableville, 7; Trinity, Lowville. 2.

Connecticut.—The Bishop of the Diocese (assisted by the Bishops of Rhode Island and Iowa) consecrated St. Paul's Church, Hartford, on the 26th ult. The Bishop, and about eighteen of the Clergy, went in procession to the church, at the door of which they were received by the Executive Committee of the "Church City Mission;" the Bishops and Clergy, repeating the 24th Psalm alternately, moved up the nave of the church, followed by the Committee, and took their places in the Chancel and its vicinity. The Request for Consecration was read by the Rev. E. A. Washburn, Rector of St. John's Church, Hartford. The Bishop then proceeded with the Service to the Sentence of Consecration, which was read, in behalf of the Bishop, by the Rev. J. M. Willey, Rector of St. Michael's Church, Litchfield. The Bishop then offered the prayer following. Morning Prayer was then said; after which a sermon was preached by the Bishop of Rhode Island, from the words, (122d Psalm, 1st verse) "I was glad when they said unto me, Let us go into the house of the Lord." The Offertory was then made. But there was no administration of the Holy Communion.

Pennsylvania.—The Bishop, on Whit-Sunday, in St. Andrew's Church, Philadelphia, admitted to Deacon's Orders, Mr. J. W. Claxton, a member of the graduating class of the Theological Seminary of Virginia.

At a recent meeting of the Standing Committee of the Diocese, testimonials were signed recommending Rev. J. S. B. Hodges for admission to the Holy Order of Priests, and Dr. John Liggit to the Holy Order of Deacons. On the same occasion, Tobias Wagner, Esq., was unanimously elected a member of the Committee, to supply the vacancy caused by the resignation of E. C. Biddle, Esq.

Wisconsin.—The Convention of this Diocese was convened on the 13th ult., at Mineral Point. The Services were held in Trinity Church. The Bishop of the Diocese presided. The wide extent of the parishes, and the far removal of many of them from the place of meeting, militated against that large attendance which was desirable. The Convention, nevertheless, was an important one, and considerable business was transacted, having a material bearing on the future interest of this Diocese. The Missionary Sermon, which was preached by the Rev. H. N. Bishop, of Kenosha, was from the words, "And the disciples were called Christians first at Antioch." It referred to their connection with Christ in His Church, and the nature and character of their privileges. The Convention Sermon was by the Rev. J. P. J. Ingraham, of St. James's Church, Milwaukie.

THE WORLD AT HOME.

DOUBLE SUICIDE.—East Brooklyn was thrown into great excitement a few days since by a tragical event. The family of a Mr. Gustin, residing in Clermont Avenue, a few doors from Myrtle Avenue, upon going into the yard first thing in the morning, discovered Mr. Gustin's son, a young man about twenty-two years old, dead, in the arms of a young lady, a year or two younger, also dead. Much mystery at first attached to the awful discovery, but after due investigation it came to light, that young Gustin and the girl had been on terms of intimacy, against the wishes of his parents, and it is believed that their marriage having been forbidden, they had rashly had recourse to poison to terminate their unhappy existence,—for it was ascertained that they had both taken prussic acid. The body of the girl was taken to the *dead house*, while that of the young man was retained at the house of his father; and this circumstance strongly excited popular indignation. A public meeting was held to express sympathy with the poor girl's fate, and disapproval of her treatment, and a subscription was entered into to afford her a respectable funeral; while various insults were shown to the family of Mr. Gustin. Coroner's inquests were held on the bodies, in which many facts connected with the case were elicited, some of which went to impugn the virtue of the young woman, whose name was stated to be Sarah Williams, believed to be from England. Her funeral took place amid great excitement. The religious services were performed at the Episcopal Church in Adelphi Street, called the Church of the Messiah, by the Rector, the Rev. R. J. Walker. We take the following particulars from the *N. Y. Herald*:—

"The coffin was made of mahogany, highly polished, and lined with white satin. On the lid was a massive silver plate, containing the following inscription within a scroll:—'To the Unknown, aged —. Died June 27, 1855.' The corpse was dressed in a handsome white merino shroud, her head being encircled with a wreath of red and white roses. The coffin was carried into the church, and placed in front of the altar by the pall bearers, consisting of a committee. The Rector delivered an appropriate address, detailing the circumstances of the melancholy event, by which two persons had been suddenly cut off, and hurried to the presence of their God. He urged upon the assemblage the virtue of exercising charity one to another, for no one could tell what temptation drove them to their untimely end. We must examine ourselves. Are we not liable to fall? Are our children secure? Can they not be allured from the paths of virtue, and come to an ignominious death? We are all frail beings, and know not the hour in which we may be tempted. Love is a powerful motive—love for ourselves and our fellow-men. And there can be no doubt that the victims of this tragedy entertained for one another the warmest ties of affection. This is evident from the manner in which they were found when dead, and in death leaning upon one another in affectionate embrace. It is our duty to love one another, and to love that God who created us, above all others. Every sentiment opposed to God ought to be suppressed, for it is idolatry to love anything more than Him. Then, my brethren, let us resist temptation, and pray God to give us grace to resist everything that does not come from Him. A few years at most will finish our trials and troubles on earth. Then let us run with patience the race that is set before us, and heaven will recompense us for all. After the services, the coffin was removed to the side-walk in front of the church, where the assembled multitude was permitted to look at the corpse by marching around it in single file. After this ceremony was concluded, the funeral proceeded to the Cemetery of the Evergreens, where the remains were interred in a lot appropriated for the purpose by ex-mayor Stryker. The procession numbered about twenty-five carriages, volunteered by the citizens. The funeral of the deceased young man, Gustin, took place at Greenwood, the number of persons present being very small, owing to the sympathies of the people being all for the woman. The Rev. Mr. Bachellor, of the Carlton Avenue Congregational Church, performed the funeral services.

THE PROHIBITORY LIQUOR LAW.—This law nominally came into effect yesterday (the Fourth). Its opponents in this city held a mass meeting in the Park on Monday evening. It was altogether distinct from the Liquor Dealers' Society. As many as ten thousand persons were present. Strong resolutions were adopted, and several speeches made. The speakers generally counselled the people to pay all obedience to the law.

IMPORTANT DECISION ON THE PROHIBITORY LIQUOR LAW.—In the Supreme Court, at Augusta, in the case of John Heisum, sentenced to fine and imprisonment by the Judge of the Police Court for selling a glass of liquor, Chief Justice Sheply discharged the prisoner on habeas corpus, deciding that justices of peace, police and municipal judges have no jurisdiction for punishment of offences for selling liquor, under the second section of the law; that it can only be done by indictment and trial by jury in the Supreme Court. The effect of this decision is to nullify the law, so far as the manner and form of its execution has been attempted.

MORTALITY OF NEW YORK.—The City Inspector's Report shows an increased mortality for the week ending on Saturday, in comparison with the preceding. The total number was 341, and the increase 19. The number of deaths in the corresponding week for 1854, was 517—an excess of 176. Of those 517 deaths, 78 were of cholera—a disease which does not now prevail; the excess of deaths from other causes is consequently ninety-eight.

MORTALITY OF BROOKLYN.—The total number of deaths in this city last week were 62, of which 35 were males and 27 females. Of these 25 were minors and 37 adults. The highest disease on the list is consumption, of which 9 died, and the next cholera infantum, of which 5 died.

THE CENSUS.—Seven States besides New York take full censuses this year, viz., New Jersey, Virginia, Florida, Wisconsin, Illinois, Ohio, and Minnesota.

THE WEATHER.—The weather has set in exceedingly hot. The thermometer has for some days past varied from 90 to 100 degs. in the shade, during the day, and from 100 to 120 in the sun. Already this intense heat has had a disastrous effect upon many poor labourers and others who were much exposed to the sun's rays. A large number of persons have been overcome by the heat, and several deaths in this city have been reported at the offices of the Coroners.

POPULATION OF NEW YORK.—It is ascertained that the new census will show an increase in our population, during the past five years, of 200,000 or a little more. The increase would appear larger, if the census were taken earlier or later in the year, many of the residents being now out of town. The population of New York may, therefore, be set down as 750,000.

FINANCIAL CONDITION OF STATES.—Four other States beside Connecticut have no debt, viz., New Hampshire, Vermont, Delaware and Florida. Pennsylvania has the largest State debt, $40,566,279. Virginia follows next, with a total debt of $26,295,351. Then New York, with an absolute debt of $23,356,923, and a contingent debt of $931,645—total, $24,288,568. New York has a school fund of about $7,000,000; Indiana, $5,000,000.

VISIT OF THE GOVERNOR.—His Excellency the Governor of this State, on Thursday last week, paid a visit to the public institutions on Randall's Island, Ward's Island, and Blackwell's Island. He was accompanied by about thirty gentlemen of prominence in State and City affairs. On Friday, attended by his staff and a select party, he visited the public institutions on Staten Island.

THE PUBLIC SCHOOLS.—The first annual exhibition of the grammar schools of New York, took place on Friday, at Niblo's Saloon. The best specimens of penmanship, drawing, and needlework were displayed during the day, and in the evening there were exercises, consisting of recitations and singing by the pupils. Addresses were made by Dr. Jones, Messrs. S. S. Randall and R. H. Shannon.

ORCHARD PROSPECTS.—The papers in the western part of this State tell us that a beautiful crop of apples will be gathered in. The orchards are said to be laden with fruit. The *Union* thinks that the apples will be so abundant that the inferior qualities will not be gathered at all if the Prohibitory Law puts an end to the making of cider.

HARVEST.—The cereal crops continue to make the best progress; though in some instances the wheat has been much beaten down by the late rains, and fears are entertained that much of it will be lost from the impossibility of cutting it. The harvest on the eastern shore of Maryland has commenced. There is no complaint of rust, and the grain of the wheat is said to be beautiful.

PRESENT TO THE CITY.—The Mayor of New York has been presented, for the city, by M. Etex, an eminent French sculptor, with a large painting which he has recently had on exhibition at the Crystal Palace, symbolical of America and her statesmen and scholars. It is said to contain many portraits of historical value. It is to be placed in the Governor's Room, and exhibited on the Fourth.

PEARL FISHING IN THE OHIO.—The *Cincinnati Columbian* says:—"One of our citizens, who is distinguished for his scientific attainments, found, a few days since, in a shell fish taken out of the Ohio river, a very large and beautiful pearl. It was half an inch in diameter, and finer than most sea pearls. The same gentleman has procured a number of pearls from the shell-fish found in certain places in the Ohio, but this last is much larger than any previously discovered. It is possible that pearl-fishing may hereafter become an important business in this vicinity."

Imperfect in original

BIRDS.

I.

Birds are singing round my window,
  Tunes the sweetest ever heard;
And I hang my cage there daily,
  But I never catch a bird!

II.

So with thoughts my brain is peopled,
  And they sing there all day long;
But they will not fold their pinions
  In the little cage of Song!

—*Putnam's Magazine for July.*

The Youth of the Church—Duties of the Clergy.

How, in an age of material idolatry, shall we be able to bring before our youth, with resistless power, the invisible realities of the eternal world? How shall we turn them from sense to faith, so as to make them able ministers of Christ's Gospel?

Our first and main hope is in the Clergy. They are the *Prophets of the age*. God has raised them up to speak His message; to warn men of their danger; to denounce their sins; to proclaim to them that Gospel which alone can satisfy the needs of their highest nature. Bibles, Prayer Books, Tracts, are important auxiliaries, but it requires *the living voice of the Prophet* to startle an age and call it away from sensual allurements and worldly excitements, to spiritual truths and joys. From God, the first cause forward, *persons* have ever been the moving forces of the world—a truth attested by all history and experience. If the age is to be regenerated and quickened into spiritual life, Jesus Christ must enter as a living presence into the thought, feeling, and action of men. But who shall herald Him? Who else but His commissioned heralds—His ambassadors?

Especially should it be the aim of the Clergy to inspire a more earnest and ardent tone of familiar piety, so that children may grow up breathing from their earliest years an atmosphere charged with all that is lovely, beautiful, and good—an atmosphere so radiant, so pure, that the eternal realities of heaven may at all times be clearly seen through it. There are thousands of families where there is a decent conformity to the outward requirements of religion—where there is no conscious or intentional hypocrisy—where, nevertheless, the pervading and informing spirit is essentially cold and worldly. The poison is subtle, but still it is there. You cannot, even by the nicest chemical analysis, detect in the atmosphere of a city the matter of contagion, and yet the people inhale death at every breath, and fall beneath the fell power of the pestilence. An active interest and warm sympathy on the part of the parents with all the struggles of a religious life, and all the processes of a religious education in their children, is of the last importance, and scarcely less important to the parent than to the child. And with all their advantages, which we are not slow to acknowledge, one prominent evil of Sunday schools is the divorce which they have so often occasioned between the religious life of the parent and child. How sadly do parents need the reactive influence which would result from teaching their own children carefully and conscientiously, and with the *empressment* of warm sympathy, the great truths of the Gospel! We often hear of those who received their first impulse toward the Ministry in the teaching of the Sunday school. We rejoice in the fact of such an influence. But on the other hand, there are not a few clergymen now ministering at the altars of the Church who were sweetly drawn to sacred duties by the Spirit of God devoutly breathed into a devout mother's wish. Of the two kinds of influence, that of the well-ordered Christian home is immeasurably more persuasive and powerful than that of the Sunday school. But there need be no competition between the two, except which shall most aid the other. They should both aim at one common object, the Christian nurture of the young. They should both aim, not simply to mould the hearts of the young to the forms and to inspire them with the spirit of a divine life, but also to dispose and train many of them for the ministry of the Gospel.

In this important work, then, we invoke the aid of Christian parents, of Sunday-school teachers, but above all, we invoke the aid of the Clergy. To them how many channels of influence are open! In the family where they make their pastoral visits and speak familiarly to the young; in the Sunday school and at the Chancel, where bright eyes and eager minds hang upon their lips, and plastic young hearts wait to be moulded to their will. Then again in the pulpit, with what persuasive power may the pastor speak to both old and young, inspiring one with a lofty enthusiasm for the cause of Christ, and the other with a warm sympathy with the generous impulses of youth, and with its aspirations toward the sacred Ministry! We can better illustrate what we believe can be accomplished by the Clergy in this direction, by referring to what has been done in many instances. We know of clergymen who have, each, been the means of bringing forward a number of young men and introducing them into the Ministry. Is the result accidental in these cases? Not at all. The circumstances of some parishes may be quite peculiar in possessing young hearts susceptible of being fired with the love of this divine work. Others may be in a contrary case, where barrenness may resist the best efforts to raise so noble a plant. But we feel confident that, if the Clergy were to make it an object of conscientious thought, and care, and effort, to seek out young persons of good abilities and right dispositions, and to inspire them with the holy purpose of devoting themselves to the ministry of the Gospel, they would not exert themselves in vain. There is probably not a parish in the country where at least one such young man cannot be found.

But the result of such effort will greatly depend on the manner in which the Church and the Ministry are presented to the youthful mind. The line of demarcation between the Church and the world must be made broad and distinct. The kingdom of God—the Church of Christ—must be made to stand forth before the youthful heart in severe and heavenly beauty. She must be made to appear to the young disciple of Christ radiant "as the morning, fair as the moon, clear as the sun, terrible as an army with banners." The young Christian must not be left to struggle against sin in the depths of his own individual consciousness; to rejoice for himself in the indwelling of a Divine Saviour. But he must be drawn forth into active sympathy with the struggles of the Church to overcome the world. For him the kingdom of God and the kingdom of Satan must be the two great existences that fill up eternity and immensity. To the eye of the youthful believer, God, Christ, Angels, Saints, compacted in one embattled host, and warring against Satan to his final overthrow, must be intense, glorious, overpowering realities. Compared with these, all else, wealth, pleasure, splendour, power, must seem as less than nothing. When once the heart of the young disciple is brought to see and to feel this, then will it respond to the call of God, then will it exult in the humblest service in the cause of Christ.

Still more will it depend on the way in which the office itself of the Christian Pastor is presented to the minds of the young. High views of the Church involve as their correlative high views of the Ministry. And none but high views of this divine office will avail to overcome the temptations of the world, which in the present age are so potent. It must be represented as an office which brings the bearer of it into the closest relation with God; which invests him with a divine authority, aids him with a divine power, and makes him, though a frail mortal, yet a co-worker with Almighty God! The path of the minister of Christ ought not to be pictured as strewn with roses, but rather as set with thorns. Not ease and comfort, but patience and self denial, should be held out to view as the real lot of the pastor. He that would follow Christ, either as his disciple or his minister, must first take up his cross. Suffering and trial are inscribed over the portals of the great Christian temple. Whoso enters there must be ready to suffer hardships, to make self-sacrifice. "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." are Christ's own words to all who would aspire to His service. Nor let it be supposed that this heroic view of the pastor's life would deter young men from embracing it. For the greatest triumphs of the Gospel were won when it was thus presented. No; it is the cold professional view that holds men back from the Ministry. If we insensibly slide into a way of looking on the Ministry as a mere profession, like law or medicine; if we feel, and talk, and act, as if it were a profession sorely tried, poorly paid, and scantily honoured, then will the young catch from us this spirit, and looking on it as a mere profession, they will, of course, see no beauty that it should be desired. Before men will sacrifice their worldly hopes to enter the Ministry, it must cease to be to them a profession. It must become to them a *mission*. The idea of a *divine mission* to preach the Gospel must be written on the hearts of the young, and then there will be no lack of candidates for the Ministry.—*Church Review for July.*

The Christian Altar.

The struggle between the Church and Puritanism might well be symbolized by describing it as a contest between the altar and the pulpit; the one as typifying the presence of God, the other the presence of man; the one worship, the other instruction; the one the affections, the other mere intellect. Accordingly in the Church the pulpit has always been subordinated to the altar. It has occupied its secondary place, but never intruded into the first; and to this day, in a well-ordered church, the first thing that meets our eye is the altar, while in a Puritan assembly the pulpit stands out foremost. For as we have said from the very first, the Church set great store upon the altar. Scanty as are the records of the Apostolic ritual, still we find the altar. In the long subterraneous galleries which wind beneath the eternal city, and where during the age of persecution the early Christians fled to worship, rude and imperfect as were the appurtenances of their ritual, there is the altar, which "stands as it now does in our churches but is usually the hallowed tomb of some saint or early Christian covered with stone. In front of the altar there is nearly always a low stone balustrade, to prevent the too near approach of the congregation." But when the sword of persecution had been sheathed, and the sceptre of Constantine done homage to the Cross, the instinctive feeling of the Christians led them, whilst they reared churches "exceedingly magnifical," to lavish their chief care and treasure on their altars. They reared them of costly stones, they assigned them the most prominent position, they placed upon them rich canopies, and clothed them with splendid coverings, and surrounded them with gorgeous hangings: and the vessels of their ministration were of gold and silver, glittering with jewels, and the holy Cross was there, and the bright light to typify Him "who is the true light that lighteth every man that cometh into the world." Such were the feelings with which the early Christians regarded the altar, for there the tremendous mysteries were celebrated, there the Saviour manifested the reality of His presence, there the fainting soul was fed with the true bread which came down from heaven. No wonder then that the affection and love of Christians lingered round the altar, and that reverence for it and its furniture was interwoven with every religious thought and act. And by natural consequence, the unhappy controversy which agitated men's minds respecting the mode of Christ's presence in the Eucharist, the tendency of one party to limitations and strict definitions of that which is beyond definition, of the other to reduce the Sacrament to a mere memorial of an absent Lord, instead of realizing the blessings of His presence, must have shaken men's reverence fearfully. We have alluded to the effect of this strife of tongues in our introductory chapter. The first book of King Edward, indeed, which is the real embodiment of the views of the English Reformers, is not wanting in reverence for the altar and its mysteries. It occupies its proper place, the lights stand upon it, the Priest is to wear the chasuble, the blessed Sacrament is celebrated daily, the Sacrifice is recognised, the Real Presence asserted. This was before Cranmer had yielded to the seductive eloquence o Calvin's master mind, for things were soon changed. The State, thank God, not the Church, ordered the pulling down and desecration of the old altars, and the substitution of the moveable tables. Loud was the Puritan rejoicing; for the greater indignity put upon the altar, the greater was the indignity to the Holy Eucharist; the more the Divine element was depressed, the greater the importance attached to the ministrations of man. Hence the exaltation of preaching which ensued, hence the alterations of the Second Book, hence Bucer's eager desire to level chancels, hence the hatred for the priestly vestments, the zeal displayed for the teacher's gown. The Puritans were wise in their generation. There was no likelihood of men believing the Real Presence, or thinking much of the Christian sacrifice, when the altar was dragged into the middle of the church and made the receptacle of hats and caps How shocked should we be now to enter an English church in the time of Edward, after Genevan influence had pushed aside that truly Catholic and Scriptural Liturgy which the Church of England had adopted in 1548, the first book of King Edward. Let us try to describe it.

We will pass over the fabric, (though probably that was in as bad condition as could be, the lead stripped off the roof, the rain entering, the pavement defiled by birds, the windows broken and patched up, the bells melted down,) and enter the church. Our eyes would instinctively seek the east end; it is filled with pews. Where is the altar? we ask ourselves; and if we look again, we should see in the middle of the church a poor common table, such as we would not have in our own dressing-rooms, and this man as he passes flings his hat upon it, and that man lounges against it; or if it happened to be the Sunday on which the sacred mysteries were celebrated, instead of the jewelled plate which ancient piety had dedicated to the service of the Lord, but which Genevan piety had transferred to its own sideboard, we should see the elements placed on vessels of pewter, and even in tavern stoups. And then the service would proceed; there would be no chanting, no priestly vestments even of pure linen, but the minister would read in his black gown, and the people sit and loll and take no part; and the sermon would be a tirade against the Roman Antichrist, or one bewildering the hearers with abstruse and hard disquisitions respecting God's predestination, or an exhortation to the elect to "sin boldly." If we communicated we should miss the oblation, and there would be no commemoration of the faithful departed, (though our hearts might be broken at the time,) and we should be told to eat and drink this in *remembrance* of what Christ has done for us at Calvary. Is this at all like an English church of the present day? Is not the worst conducted infinitely better? Is there any one where the altar is not placed properly? Are there not many where the Church's song is again heard, and sweet music wafts the worshippers heavenward, and the windows are bright with fair colours and speak of sacred things, and the gold, and the silver, and the precious stones, and fairest linen, again testify the devotion of the faithful; while, above all, the oblation, and the commemoration, and the Real Presence, have been reasserted in plainer accents in the Liturgy. And to whom do we mainly owe this but to the lion-hearted Prelate who purchased our Church's liberty with his life? Who under God has restored to us the beauty of holiness but William Laud? And this we will try to make more clear.

The irreverence towards the altar and its mysteries which characterized Puritanism, was not unnoticed by Queen Elizabeth. She did what she could to check it, for it ran counter to all her religious prejudices. By her injunctions she ordered the holy table ordinarily to stand at the east end of the chancel, and though popular feeling compelled her to allow its removal at actual celebration, she never contemplated its being carried beyond the chancel. The permission however thus unfortunately given, was of course abused; chancels were no more sacred than any other part of the church in Puritan eyes, and so the altar was soon moved anywhere on the slightest excuse.

Of course, the consequence had been a woful falling off of all high and sound views regarding the Holy Eucharist. The notion of the oblation and commemorative sacrifice, to a great extent, soon went out; the Real Presence, though all along maintained by divines, as Ridley, Poynet, Hooker, and others, was scoffed at, and naturally communion decreased. The slight sketch we have given of the Church Service in Edward's time, would be true in all its main features of its mode of performance by the Puritan Clergy in the time of Laud. It was clear, that if things went on much longer, Puritanism would destroy the very vitals of the English Church, and incapacitate her from discharging the office she had taken upon herself of witnessing for primitive truth. It was simply ridiculous, with such ritual arrangements as most of the English churches then presented, to talk of the pure and ancient times of Christianity being revived in the seventeenth century, or to pretend that there was any harmony between the teaching of the Fathers and that which resounded from most of our pulpits. In the ancient Church, the Eucharist occupied the most prominent position, was the centre of everything, was the Service. In the Puritanized Church of England it was thrust into the lowest place, kept as much in the background as possible, and celebrated as seldom as it could be. Laud saw this, and felt that his reform must begin here, that he must strike a vigorous blow here if the Church of England was ever to lift up her head again as a witness for the primitive faith. His own views of the Eucharist were in the strictest accordance with Holy Scripture and the faith of the undivided Church. "The altar is the greatest place of God's residence upon earth; I say the greatest, yea, greater than the pulpit, for there it is *Hoc est corpus meum*, This is My Body, but in the pulpit it is at most *Hoc est verbum meum*, This is My Word; a greater reverence is due doubtless to the Body than to the Word of the Lord, and so in relation answering to the throne where His Body is."—*Life of Archbishop Laud, by the Rev. J. Baines, M. A., St. John's College, Oxford.*

The History of the Calendar.

The Calendar of the Greeks, which was constructed more with reference to the moon than the sun, and was very unscientific in its details, until the year 432 B. C., when the Greek astronomer Meton, having made the remarkable discovery that 235 lunar months, or revolutions of the moon through all her changes, are very nearly equal to 19 years, introduced a period of 19 years as the basis of a system of computing time, and distributed among them the 235 lunar months according to a fixed rule. The "Golden Number" of our Prayer Book Calendar means the 1st, 2nd, &c., year of the cycle of Meton, and is retained because of its use in determining Easter-day, which depends on the moon. The Golden Number and the Epact, which is derived from it, and is also to be found in the Prayer Book, and which enables us easily to find the age of the moon on any day, are the only vestiges of the Calendar of the Greeks now remaining in use. The Roman method is the origin of our own. By the calendar of Romulus, the year (if we may call such a period of time by that name) consisted only of 304 days divided into ten months, six of 30 days, and four of 31 days; the names of the months were the same as those now in use from March to December, with the exception of two, July and August, which were called Quinctilis and Sextilis. The fact of there only having been ten months in the year of Romulus explains why the last four months are still called September. October, November, December, which names mean 7th, 8th, 9th, 10th, while they are the 9th, 10th, 11th, 12th, months of our year. The first step towards a reformation of this very bad arrangement is commonly ascribed to Numa Pompilius, who, finding that the year of 304 days was much too short, determined to increase it by 51 days, making the total 355, and as these 51 days were too much for one month, and not enough for two, he took a day from each of those months which had 30 days, and so he had 57 days to dispose of,—these he divided into two months of 29 and 28 days, and called them January and February. It has been suggested that Numa Pompilius made the year to consist of 355 days, in compliment to the moon. Twelve lunar months contain about 354 days, and he added the odd day "for luck" because 354 is an even number. The same sentiment, perhaps, also made him take a day from those months only which had 30 days each, and let alone those which had 31. The year of Numa being only 355 days, it was necessary to insert an additional month from time to time to compensate for the error, but this was left to the discretion of the Pontiffs, who abused their power to such an extent as to throw the calendar into the greatest confusion, and it seems hardly credible that they were allowed to do so for a period of six or seven centuries.

Such, however, was the case, and this calendar remained in use among the ancient Romans until the year 46 B. C., when we came to the Julian reform. Julius Cæsar, supposing that the length of the year was exactly 365¼ days, appointed that the common years should consist of 365 days each, and every fourth year of 366, and he arranged the months as they stand in our calendar, excepting that (according to some) February had a day more and Sextilis a day less, until upon the latter month being called August, in honour of Augustus (as Quinctilis had been called July in honour of Julius), it was increased to 31 days to please the vanity of that Emperor, a day being taken from February for the purpose. The name Bissextile, which means "twice sixth," was given to the year of 366 days, because the 24th of February, which was, according to the Roman method of counting the days backwards and reckoning inclusively, called the 6th day before the Calends or 1st of March, was reckoned over a second time; and though we now call the additional day the 29th of February, we have still retained the name of "bissextile" for the year in which it occurs. There was, however, in the calendar of Julius an error of about 11 minutes every year, which was unimportant at first, but went on accumulating till it became very considerable. The cause of its being brought into prominent notice was that the Council of Nice had, in 325 B. C., laid down certain rules for the determining of Easter-day, in which the Julian Calendar was tacitly assumed to be correct, inasmuch as it was therein laid down that the 21st of March was to be accounted the Vernal Equinox, which was true at that time, but in the 16th century the Vernal Equinox fell on the 11th instead of the 21st of March, owing to the error in the Julian Calendar, which amounted to about 3 days in 400 years. It is not a little remarkable that the calendar in use among the Mexicans, when that country was discovered by the Spaniards, was far more accurate than the one in use in Europe at that time. In the year 1582, Pope Gregory XIII. reformed the calendar, leaving out 10 days to compensate for the past errors, and appointing that those years whose date consists of a complete number of hundreds, should not for the future be leap years unless the number of hundreds be divisable by 4. This arrangement makes the calendar so accurate that it will not be a day wrong for nearly 4000 years yet to come. The Gregorian Calendar, or New Style, was adopted by all Roman Catholic States at once, but the English resisted the change till 1752, when the difference had amounted to 11 days. Russia still adheres to the Old Style, or Julian Calendar, and the error in their reckoning amounts to 12 days.

The Ante-Reformation Church.

The following are some of the lamentations of Cardinal Julian, amid the premonitory disorders of the Ante-Reformation Church, as quoted by that eminent Roman Catholic controversialist, Bossuet:—

"These disorders," he said, "excite the hatred of the people against the whole ecclesiastical order, and, should they not be corrected, it is to be feared that the laity, like the Hussites, should rise against the Clergy, as they loudly threaten us." "If the Clergy of Germany were not quickly reformed," he predicted that after the heresy of Bohemia, and when it would be extinct, another, still more dangerous, would succeed; for it will be said, proceeded he, "that the Clergy are incorrigible, and will apply no remedy to their disorders.—When they shall have no longer hopes of amendment," said this great Cardinal, "then will they fall upon us. The minds of men are pregnant with expectation of what measures will be adopted, and are ready for the birth of something tragic. The raucour they have imbibed against us becomes manifest; they will soon think it an agreeable sacrifice to God to abuse and rob ecclesiastics, as abandoned to extreme disorders, and hateful to God and man. The *little* respect now remaining for the ecclesiastical orders will soon be extinguished. Men will cast the blame of these abuses on the court of Rome, which will be considered the cause of them, because it had neglected to apply the necessary remedy." He afterwards spoke more emphatically. "I see," said he, "the axe is at the root; the tree begins to bend; and instead of propping it whilst in our power we accelerate its fall!" He foresees a speedy desolation on the German Clergy.—The desire of depriving them of their temporal goods would form the first spring of motion. "Bodies and souls," said he, "will perish together. God hides from us the prospects of our dangers, as he is accustomed to do with those whom he destines for punishment: we run into the fire which we see lighted before us."

Oh! awful picture of a profligate Clergy dreading the vengeance of a people they had demoralized! Oh! vain boasting of Romanists, when they themselves admit these to be the fruit of Romanism unchecked! Oh! ignorance of Romanizers, when they attribute to the Reformation those schisms and heresies of which the want of timely reformation was the real cause!

Fatalism not Evangelism.

"Things certainly foreseen must certainly be, and therefore cannot be contingent." Now this assumes that "things that *will* certainly occur *must* certainly occur," the very point in dispute. The argument is a mere paralogism, and a begging of the question. Things certainly foreseen will certainly occur. All the circumstances leading to them, both contingent and positive, *i. e.*, any interferences of Providence, *will* certainly occur; but this is no argument *for* their necessity, or against their contingency. *Will* occur is very different from *must* occur. All that *will* be *will* be, if neither decreed nor foreseen, and the argument really is, "what will certainly be, *may* be certainly foreseen," without being in any manner necessitated by the prevision. An astronomer foresees an eclipse, but his foreknowledge could not warrant those who know nothing of his science, and were utterly incapable of comprehending the means by which his knowledge was attained, or the intricate principles on which it is founded, in covering their own ignorance and incapacity by asserting that he could only have foreknown the event by having decreed it. But there is unimaginably greater difference between the Almighty and the highest created intellect, than between Newton himself and an Australian savage.

The true difficulty is, in attempting to comprehend what is incomprehensible. The element of the argument, the Omniscience of God, we cannot comprehend, nor, of course, can we comprehend its consequences. But if we are warranted in asserting that *every thing* is present to the Almighty Mind, that in the sense in which we understand the word, there can be no *future* to Him, which indeed we cannot comprehend, but which will scarcely be denied, the difficulty as far as reason is concerned vanishes.

But the pride of "Philosophy" is not satisfied with this. Compelled to acknowledge Omniscience, it cannot comprehend how any event can be foreseen, and therefore denies Prescience. To escape the difficulty it resorts to "decrees." But the ordering and decreeing such an immense number of events as are occurring every instant, is fully as incomprehensible as that they should be foreseen. But further, how does a "decree" produce its effect? By "Infinite Power." Does Philosophy comprehend how Infinite Power acts? How a decree made the world out of nothing? All this is but going from one difficulty to another, from the elephant to the tortoise. "Comprehension" is fairly run aground, and the fatalist is forced to come at last to the true "sufficient reason," Infinity. Had they come to it a little earlier, what a world of false Philosophy, absurdity, and impiety, would have been avoided, even among those heathens who believed in one Supreme God. As to those who profess to believe in Christianity as a divine revelation, yet attempt to limit *Infinite* knowledge, the most charitable thing that can be said of them is, that whatever else may have a limit, there is evidently no assignable limit to human absurdity.

Out of evil comes good. There is a hope that in the present general breaking up of prejudices, and the laxity of opinion, nay, almost apathy consequent upon it, Christianity may stand a chance of resuming its place so long usurped by the systems of man's inventions which have assumed its name, and to a fearful extent have destroyed its influence. If Revelation be anything more than a name, it must control all human speculations If it be of divine origin, it must be of divine authority. And how dare any man, while acknowledging its authority, to set about to cut and carve it, to suit his particular notions; nay, to reject any portions of the Scripture which should not agree with his "private judgment." Luther began this. He questioned the Epistles of St. James and the Hebrews, because they stood in the way of his "Dogma;"* or, correctly speaking, his perversion of a dogma, thus setting up his "private judgment" of a fact against the testimony of the Universal Church. Strauss and his gang carried out the principle. But the more noble are like those of Berea, examining for themselves, and looking at the Scriptures and the History of the Church, undimmed by Romish, Genevese, or German spectacles. The Protestation of Augsburgh, the Canons of Trent, and the Confession of Westminster, are losing their sanctity. The infallibility claimed for them all, which the Romanists called out plainly, the "infallibility of the Church," and the others by a singular paradox, "the right of private judgment," is rapidly fading away.

And what is the difference of making the commandments of none effect by "infallible traditions," by "dogmas," by "philosophy," or by "private judgment?" As to the effect of these things, one and all, *Circumspicite!*
—*Church Review for July.*

Claims of the Church on the Laity.

We may well be grateful to the Author of all good for what has been accomplished hitherto in His name, and for His glory. But other feelings than those of self-applause surely become us when we review the past; and if we hope for the fulness of the blessing of the Gospel, other emotions than those of self-confidence should possess our minds as we look forward to the future. If we have great openings and opportunities, so have we great difficulties and discouragements. He who can enable us to remove the one out of the way, if we assail them in a spirit of humble trust in Him, can easily change the other into mere embarrassments and failures, if we move onward in our own strength. May God then fill us more than ever with a sense of our immediate dependence on the succours of His grace. He who is over you in the Lord has little occasion to felicitate himself on the meekness or the trustfulness with which he has toiled at his work. He needs your prayers; he earnestly asks that he may receive them; that for the next decennial period of that work, should he be spared to fulfil it, he may have a double portion of the wisdom, the zeal, and the self-renouncing faith which come only from above. The Clergy, at such a time, may well ask wherein they can be more diligent—more wise in the use of every opportunity—more bold and warm-hearted, and yet more gentle in probing the consciences of all who hear them—more intent, in fine, on every good word and work. And the Laity—has not the time come when we of the Clergy should demand more of their aid in teaching the ignorant, in reclaiming the vicious, in giving personal relief and oversight to the necessitous? Has not the time come when we should admonish them, in all affection, but with all faithfulness—as we have never yet done—that the gold and the silver are the Lord's? And will they not incline their ears and hearts to the word of exhortation? God is crowning, with wonderful success, the enterprises and the industry of many of them. Should not thank-offerings be laid on His altar, bearing some proportion to the munificence of His unmerited gifts? Should we put our trust in uncertain riches when His providence alone can keep us in safety, or fill our hearts with contentment and gladness? God spared not His own Son when our souls were to be saved and our world redeemed. Should we pass by on the other side when multitudes lie weltering in sin and ignorance, and when a portion of our substance, given in season and with liberal hand, might cause many a scene of spiritual desolation to rejoice and blossom as the rose? "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." O, that God would put it into the hearts of the Laity of this Diocese to resolve, in His strength, on great things for His honour; that, gathered frequently with their Pastors to implore an outpouring of the Divine presence and benediction, they might bring on another day of Pentecostal grace and Pentecostal bountifulness. If we would have God honour us with the gifts of His Spirit, we must honour Him with the offerings of our liberality. We must give, too, as we have opportunity, not waiting till death shall deprive us of the ability to peril our means on the hazards of trade, or to lavish their yearly income on ostentatious self-gratification. One memorable example of Christian munificence which brooked no delay has been given to us by a communicant of this Diocese, during the last year. In the meridian of life, in the full exercise of all his energies, after but a few years of success, he has turned aside to found a charity which will compare honourably with any of our time for forecast, comprehensiveness and liberality. May there be many among us of like mind. May ministers and people, looking to God, who can alone prosper the work of our hands, but who declares to those who devise liberal things, that by liberal things they shall stand—may Bishops, Clergy, and people, in His strength and grace, go forth with brave and indomitable hearts to the work that is given them to do.—*The Bishop of Pennsylvania's Annual Address to Convention.*

Passage of the Israelites.

The most prevalent tradition fixes the miraculous passage of the Red Sea at Kas Ataka, a promontory extending into the gulf about fifteen miles below Suez; and, without pretending to a decided opinion on a question which cannot be determined with any certainty, my impression is, that though the Israelites may have crossed lower down, they could hardly have done so higher up the gulf than this point. You may recollect, that what the children of Israel demanded of Pharaoh was, that they might go "three days' journey into the wilderness to offer sacrifices;" and it was only when they began to move from their encampment at Etham, and when "it was told the king of Egypt that the people fled," that he determined to pursue them. He "overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon," a singularly difficult and perilous position, which they had been expressly commanded to occupy, for the purpose of inducing Pharaoh to follow them; "for Pharaoh will say of the children of Israel, they are entangled in the land, the wilderness hath shut them in." The word Pi-hahiroth signifies "the entrance of the valley;" and there appears to be some difference of opinion whether it was a proper name, or only a descriptive epithet; and the names, Migdol and Baal-zephon, are no longer known. The range of mountains along the western shore of the gulf is called Gebel Ataka; and the promontory, to which I have already alluded, Ras Ataka—names evidently commemorative of the miraculous deliverance of the Israelites from their Egyptian pursuers;* and it is probable that the names mentioned in Scripture were superseded by others arising out of this extraordinary event, and have been in process of time altogether forgotten. Had the Israelites marched in any other direction than along the narrow stretch of shore between the present Gebel Ataka and the sea, I cannot see how it could with any propriety have been said that they were "entangled in the land," or that the wilderness had shut them in. But here the entanglement was complete. On one hand were the mountains, and on the other the sea; and when the Egyptian host pursued them into this cul-de-sac—for the promontory of Ras Ataka prevented their advancing to the south—they had no alternative, but to defend themselves in their disadvantageous position, or to march through the sea. In fact the Israelites, having no idea of this latter movement, gave themselves up for lost; "and they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness." Now, as they were pursued by the Egyptians, it is evident that the van of the host of Israel, and consequently those who first entered the sea, were those farthest to the south; and when we consider the immense number of the Israelites, with their women and children and cattle, we must believe that their encampment extended many miles along the coast. The remark of Niebuhr, that the Israelites could never have been so infatuated as to allow Moses to lead them blindfold to certain destruction, is hardly worth noticing, did it not offer an unintentional testimony to the truth of the inspired narrative; for this is the very conclusion to which it was intended that *Pharaoh himself should be brought*, viz., that they had marched into a position where their destruction was certain. "I will harden Pharaoh's heart that he shall follow after them; and I will be honoured upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord." The Desert here has a very different appearance from that of Suez, which presents an expanse of hard gray gravel, with here and there a few prickly shrubs. There the Desert appeared to me to be only dreary and monotonous; but here I felt impressed by the grandeur of the wild, solitary waste, surging away, sand hill over sand hill, all herbless and lifeless, as far as the eye could reach. There was a sublimity in the desolation and perfect solitude of the Desert here; no trace of man, not even the track of camels' feet in the sand: the recent footsteps of our own were behind us, and ended at our encampment, and all beyond was as if it had never been trodden.

No palm tree rose to spot the wilderness,
The dark blue sky closed round,
And rested like a dome
Upon the circling waste.

—*Kinnear.*

THE MODERN SAMARITANS.—The modern Samaritans have dwindled down to a very small number. The race, which had no dealings with the Jews in the time of our Saviour, which inveterately opposed the rebuilding of Jerusalem, in the time of Ezra and Nehemiah, and which claims to have seceded from Judea as early as the priesthood of Eli, under whom Samuel was educated, numbers now no more than 195 souls—if so many. They still cling to their hereditary seat between Mounts Gerizim and Ebal—linger about Jacob's well, where the Saviour held converse with the Samaritan woman. But they are lost amid an Arab population, which never more than tolerates and often oppresses them. The Djebal Nablous is occupied by four great Arab tribes or clans, engaged in constant feuds among themselves. The Abd-ul-Audy and the Jerrar are what in Egypt would be called Fellahs—residents in villages and tillers of the soil. The principal stronghold of the former is Arabeh, a walled village 20 miles N. W. of Nablous; of the latter, Semnoor, a fortified village about 15 miles due north of that town. The Tokan family or tribe reside in black tents, and remain allied with the kindred tribes of the desert. The Rayan family are also of Bedouin descent, and have much influence with the desert tribes. The Mutselim, or Governor, of Nablous is generally taken from one or other of these families—from the one which arms or intrigue have placed for the time in the ascendant. Since the beginning of the present century there have been only two Mutselim of Nablous of Turkish race; one held office only for a year; the other, if ever he reached the town, assuredly never exercised the functions of governor. The Turks rarely understand the intricacies of the Arab character, and the Arab Sheikhs are left by the Porte to rule this mountain district as they can best agree among themselves. If they pay the expected tribute, other matters are rarely inquired into. It will easily be believed that the inhabitants of a district thus left to exercise "self-government," divided as they are into four great factions (to say nothing of the minor subdivisions) into which each is split up from personal ambitions, present at all times a troublous aspect. It is the exact counterpart of the Scottish border or of the Scottish Highlanders, in the days of rievers and catterans. And it will be easily conceived that the fragments of weaker nationalities embedded in this Arab deposit have anything but a quiet life of it. In Nablous there are about 300 or 400 Christians of the Greek rite, eight or ten Jewish families, and 195 Samaritans.

To excel others is a proof of talent; but to know *when* to conceal that superiority is a greater proof of prudence. The celebrated orator Domitius Afer, when attacked in a set speech by Caligula made no reply, affecting to be entirely overcome by the resistless eloquence of the tyrant. Had he replied, he would certainly have conquered, and as certainly have died; but he wisely preferred a defeat that *saved* his life, to a victory that would have cost it.—*Lacon.*

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* We believe that CHRIST died for all men, "the just for the unjust" (properly the righteous for the unrighteous), to bring us to God. We believe that as in Adam all died, so in Christ are all made alive. And, as a necessary consequence that we are saved by the Death and Ransom of CHRIST only, not by any works or merits of our own. And this we are ready to avow or assert in any form of words whatever. But we do not believe. "*peccate fortiter, credite fortius.*" We do not believe "that the conscience which feels the sadness of repentance and the alarms of guilt is a stupid ass struggling in the dust of this world, beneath a burden it need never bear." And we do not believe, "*Si in fide posset fieri adulterium, peccatum non esset.*"

* The Arabic word Ataka signifies "deliverance."

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.
A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless: none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it silently.
Work and despair not; give thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free.

FOR THE YOUNG.

THE SERMON.

"Which should you say was the first and greatest of all sermons, Willie?"

Willie thought for an instant, and then answered. "You mean the Sermon on the Mount, Eustace? Somehow, in spite of the name, I never thought of that as a regular sermon, like those we hear now."

"It is the head and pattern of all sermons," Eustace replied; "and none of the most eloquent preachers can ever equal it."

"Father and his friends complain that Mr. Archer and his curates preach without fire or unction," Willie said. "He thinks they are much too quiet and sober both in their language and manner. He likes something more arousing and kindling, he says."

"I think our Clergy at St. John's can hardly be accused of being cold," Eustace answered; "but I have no doubt that they would greatly dislike using any violent language or gestures, which, if they are not ridiculous, and consequently in a measure profane, are apt to produce a mere casual and superficial excitement in the listeners' minds, without really planting good principles and practices deep in their hearts."

"Hooker calls 'preaching the blessed ordinance of God; sermons, keys to the kingdom of Heaven; wings to the soul; spurs to the good affections of man; unto the sound and healthy as food; as physic unto diseased minds.' But in Hooker's time, as now, there were many persons who exalted preaching beyond its due position, esteeming it more valuable than anything else; and he goes into an elaborate discussion to prove it to be only *one* means of promoting the salvation of men."

"Father often wonders how you can go so often to church when there is no sermon, only prayers," Willie remarked, with a smile.

"I go because I want to pray to God, and join in His praises," his cousin replied; "and if I could only have one—either the prayers, or sermon—I should certainly forsake the sermon first."

"Sermons are very tiresome sometimes," Willie observed with a sigh. "I like some. I like to hear Mr. Archer, that is generally, for I can understand him; but sometimes I cannot manage to pay any attention at all, and then I either fall asleep, or my thoughts go wandering about after a hundred different things. I know it is not right, but I cannot help it."

"Well, Willie, I must grant you that it is sometimes difficult to pay attention to dull or hard sermons; but, as a mere matter of reverential obedience, I think we ought to try, and there will seldom be a sermon from which we cannot gain *some* good,—a lesson of patience, if nothing else. You are fond of poetry: here are some old lines for you, which have often helped me to be attentive during sermons which did not interest me." Eustace took up George Herbert's Poems, and read from the "Church Porch" the following lines:

"Let vain and busy thoughts have there no part;
Bring not thy plough, thy plots, thy pleasures, thither.
Christ purged His Temple, so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen thee. Look to thy actions well;
For churches either are our heaven or hell.

Judge not the preacher, for he is thy judge;
If thou mislike him, thou conceiv'st him not.
God calleth preaching, folly. Do not grudge
To pick out treasures from an earthen pot:
The worst speak something good. If all want sense,
God takes a text, and preacheth patience.

He that gets patience, and the blessing which
Preachers conclude with, hath not lost his pains.
He that, by being at church, escapes the ditch
Which he might fall in by companions, gains.
He that loves God's Abode, and to combine
With Saints on earth, shall one day with them shine.

Jest not at preacher's language or expression;
How know'st thou but *thy* sins made him miscarry?
Then turn thy faults and his into confession.
God sent him, whatsoe'er he be. Oh, tarry,
And love him for his Master! His condition,
Though it be ill, makes him no ill physician."

If we could but remember that wise saying, "God hath sent him, whatsoe'er he be,' we should not be so apt to find fault with and criticise those who are set over us in holy things. I have always remarked, that really good and holy-minded people, even very learned and eloquent preachers themselves, will listen most reverentially and thoughtfully to those who are immeasurably their inferiors; and be far less likely to criticise and find fault than those who are much less authorized to do so: especially with faults of manner and other similar things, which, though they catch the attention, and perhaps even the ridicule, of irreverent, careless persons, may yet be the husk to very excellent matter."—*Cousin Eustace.*

SUCCESS IN LIFE.

It is the peculiar vice of our age and country to put a false estimate on the mere acquisition of riches. I do not undervalue either wealth or the diligence and enterprise so often exercised in its attainment. I would not say a word to throw doubt on the importance of acquiring such a measure of this world's goods as to render one independent, and able to assist others. The young man who thinks he may amuse or employ himself as he sees fit, at the same time throwing the burthen of his support on others, or leading a precarious life, on the verge of debt and bankruptcy, is a dishonour to his species. But I assert that the too common mistake, which makes men look upon the acquisition of a fortune, or the having a fine and fashionable house, as constituting success in life, is extremely pernicious. Success in life consists in the proper and harmonious development of those faculties which God has given us. Now, we have faculties more important to our welfare than that of making money,—faculties more conducive to our happiness, and to our health of body and soul. There are higher and better modes of activity than those which are exhibited in multiplying dollars. Men can leave to their children a better patrimony than money; they can leave to them the worth of a good example, good habits, a religious faith, a true estimate of the desirable things of this life; resources of mind and heart, which will shed sunshine on adversity, and give a grace to prosperous fortune. "It is not wealth which is deserving of homage, but the virtues which a man exercises in the slow pursuit of wealth,—the abilities so called forth, the self denials so imposed."

I have heard of two brothers, whose father died leaving them five hundred dollars apiece. "I will take this money, and make myself a rich man," said Henry, the younger brother. "I will take this money, and make myself a good man," said George, the elder. Henry, who knew little beyond the multiplication-table, abandoned all thoughts of going to school, and began by peddling goods, in a small way, over the country. He was shrewd and quick to learn what he gave his attention to; and he gave *all* his attention to making money. He succeeded. In one year his five hundred dollars had become a thousand. In five years it had grown to be twenty thousand; and at the age of fifty he was worth a million. George remembered the words of the wise man: "With all thy gettings get understanding." He spent two-thirds of his money in going to school, and acquiring a taste for solid knowledge. He then spent the remainder of his patrimony in purchasing a few acres of land in the neighbourhood of a thriving city. He resolved on being a farmer.

After a lapse of thirty-five years, the two brothers met. It was at George's house. A bright, vigorous, alert man was George, though upwards of fifty-five years old. Henry, though several years younger, was very infirm. He had kept in his counting-room long after the doctors had warned him to give up business, and now he found himself stricken in health beyond repair. But that was not the worst. He was out of his element when not making money. George took him into the library, and showed him a fine collection of books. Poor Henry had never cultivated a taste for reading. He looked upon the books with no more interest than he would have looked on so many bricks. George took him into his garden, but Henry began to cough, and said he was afraid of the east wind. When George pointed out to him a beautiful elm-tree, he only cried "Pshaw!" George took him into his greenhouse, and talked with enthusiasm of some rare flowers, the beauty of which seemed to give the farmer great pleasure. Henry shrugged his shoulders and yawned, saying, "Ah! I do not care for these things." George asked him if he was fond of paintings and engravings. "No, no! Don't trouble yourself," said Henry. "I can't tell one daub from another." "Well, you shall hear my daughter Edith play on the piano; she is no ordinary performer, I assure you."—"Now, don't brother—don't, if you love me!" said Henry, beseechingly: "I never could endure music."—"But what can I do to amuse you? Will you take a ride?"—"I am afraid of a horse. But, if you will drive me carefully down to your village bank, I will stop and have a chat with the president." Poor Henry! Money was the one thing uppermost in his mind. To it he had sacrificed every other good thing. When, a few days afterward, he parted from his farmer brother, he laid his hand on his shoulder, and said, "George, you can just support yourself comfortably on the interest of your money, and I have got enough to buy up the whole of your town, bank and all,—and yet, your life has been a success, and mine a dead failure!" Sad, but true words. —*Osborne.*

Death-Bed of Nicholas Ferrar.—Being demanded "if the ministers should be called," who not long before were gone out of the chamber, all supposing he had been asleep, he said, "Entreat them to come in and pray together." Which being done, he desired them to say that prayer for a dying man; which ended, he being by them demanded "how he did," said, "Pretty well, I thank my God and you, and I shall be better." And then he lay very still above half an hour and more, all standing by him, supposing him to be in a fine slumber. But afterwards he, on a sudden, casting his hands out of the bed with great strength, and looking up and about, with a strong voice and cheerful, said, "Oh, what a blessed change is here! What do I see? O let us come and sing unto the Lord, sing praises to the Lord, and magnify his Holy Name together. I have been at a great feast; O magnify the Lord with me." One of his nieces said presently, "At a feast, dear father?" "Aye," replied he, "at a great feast, the Great King's feast." And this he uttered with as sound and perfect voice as in time of his health. While all stood somewhat amazed, and loath to interrupt him if he should say more, he laid himself down most quietly, putting his hands into the bed, laid them by his side, and then shut his eyes, and in this posture laid his legs stretched out most sweetly and still. The ministers went again presently to prayers, and after a while they said that prayer again ("That God would be pleased to send His angels to carry his soul to heaven"), all kneeling round about his pallet. While these words were saying, he opened his lips and gave one gasp, and so, not once moving or stirring hand, foot, or eyes, he rendered up his soul to be carried in their hands to his Lord Jesus Christ's bosom, which was that he so often prayed for. And at that instant the clock struck one, the hour that he constantly rose up every morning to praise God and to pray unto Him. That very hour and time God, you see, called him to his heavenly kingdom, to praise Him everlastingly with the blessed angels and saints above; and, as one of the company said, "He ended the Sabbath here upon earth to begin the everlasting in heaven." —*Cambridge in the Seventeenth Century.*

Increase of Monasticism in England.—The number of monastic institutions in England are considerably on the increase, as will appear from the following authentic statement:—In 1847, there were thirty-four convents and eight monasteries. In 1848, there were thirty-eight convents and eleven monasteries. In 1851, the convents for women alone had increased to fifty-three. In 1852, they numbered sixty-two; and in 1853, they were further augmented to seventy-five; being an addition of twenty-two in two years. Well, we cannot be far wrong if we allow five more for the past year,—in all eighty. Assuming that each convent or monastery contains twenty inmates—not by any means a high average—it would yield a total of one thousand six hundred nuns, independently of monastics of the other sex. Now, estimate that each of these women brought into the convent in the shape of a dowry, say, £450—many bring ten times this amount—it would yield a capital of £720 000; and not a dead or inactive capital either; for as quickly as a religious dies out, her property becomes immediately available; so that instead of the longevity of a nun being a boon, her premature death becomes a source of pecuniary profit. Should such establishments go on increasing in the same ratio as they have during the past few years, the immense amount of capital that would accumulate therein must be highly detrimental to the State. According to Hume, the Roman Court once drew a revenue from this country greater than the entire national revenue of the Crown of England. If monastic establishments are quietly suffered to progress *ad libitum*, although the Papal Court may not derive proximate advantages therefrom, certainly this country must suffer in a monetary and commercial point of view, from the enormous amount of wealth that is sure to become accumulated in such places.

It is a very serious question, whether the State is justified in permitting the increase of convents in a free country like England; or whether permitting them, it should not exercise a suitable vigilance and control over their inmates. Much opposition was raised both in and out of the House of Commons when Mr. Chambers brought in his motion for the Inspection of Nunneries; as if the measure was dictated by anti-Catholic feeling and religious asperity—motives which that gentleman very properly disavowed. But Roman Catholic countries, strange to say, have taken the initiative in this matter, and have found it necessary not only to hold a strict supervision over, but positively to limit, and occasionally to suppress, such institutes as being inimical to the safety and welfare of the various States in which they were planted.—*Monastic Institutions, &c., by Samuel Philipps Day.*

Reward.—Those illustrious men who, like torches, have consumed themselves in order to enlighten others, have often lived unrewarded, and died unlamented.—But the tongues of aftertimes have done them justice in one sense, but injustice in another. They have honoured them with their praise, but they have disgraced them with their pity. They pity them forsooth because they missed of present praise and temporal emolument; things great indeed to the little, but little to the great. Shall we pity a hero because, on the day of victory, he had sacrificed a meal? And those mighty minds whom these pigmies presume to commiserate, but whom they cannot comprehend, were contending for a far nobler prize than any which those who pity them could either give or withhold. Wisdom was *their* object, and *that* object they attained; she was their "*exceeding great reward.*" Let us therefore honour such men, if we can, and emulate them if we dare: but let us bestow our pity, not on them, but on ourselves, who have neither the merit to deserve renown, nor the magnanimity to despise it.

HEBDOMADARY.

Sunday, July 8.—*Fifth Sunday after Trinity.*—We pray in the Collect to day that "we may all be of one mind, and live in peace." God orders the course of this world. He divides those with whom he is displeased, He unites those whom He regards with favour. We pray that we may be united; that peace may reign around and within us; that, undisturbed by the tumults of the world, or the excitements of our own passions, we may go on our way rejoicing; all speaking the same thing, united in faith and practice, loving the brotherhood, fearing God.

Our Young Ladies.

The American Young Lady is *sui generis.* There is nothing like her. In all civilized nations young ladies are most carefully watched over, and deprived in a measure of personal liberty. The Spanish duenna is a character known in history, the seclusion of an English school-girl is proverbial, while the French demoiselle is as carefully watched as her sister beyond the Pyrenees. Still less, finding no prototype to our young lady in civilization, can we compare her to a Hottentot, or a savage of any kind; therefore we return to our original starting point, and pronounce her *sui generis.*

She is like necessity, and "knows no law." She is generally dutiful, and obeys her parents, so far as they require, but they do not require very stringent obedience.

On her return home from school, she has her own ideas on the subject of dress, whether she will go into "society," or whether she will be quiet and studious at home. Mamma suits herself to either humor. Sometimes mamma keeps about, and has an eye out to windward, but not always She feels a great respect for Jane's own sagacity and good sense, perfect confidence in her prudence, and if somewhat out of society ways, as American mammas are apt to be, she allows her precious treasure to go Saratoga with a friend, hears complacently of her flirtations with young Rapid, asks her when she gets home if she is "engaged," and listens very quietly to the good sense and prudence which characterize the young lady's own opinions of young Rapid's fortune and expectations.

This, of course, is not a fair description of every mamma or of every young lady, but we all know hundreds of such cases among our most respectable families, and we all know that in no country save our own could the thing happen.

* * * * * *

Let us imagine the horror of an English, a French, and a Spanish mamma, if it should be proposed to them that Lady Geraldine, the fair Matilde, and the dark-eyed Inez, should go travelling about the country alone! take young men to parties, dance with whom they please, conduct their own matrimonial arrangements, and enjoy nearly the liberty which falls to the lot of the elderly and married. The English mamma would quietly retire to her inmost closet, and thank Heaven that she is not as this American. The French mamma would shrug her shoulders very significantly; and the Spanish lady would double-lock her daughter's room, and substitute an uglier and more severe duenna than ever.

But should we like to exchange standards of morality with the Spanish or French? No. So far as the results can speak for any system of education, we point with pride to the results of freedom of action. No women command the universal respect, none, we believe, deserve it more than our own.

One course of education, however, they might copy with advantage. We refer to the English system of a *prolonged youth.* While our girls are figuring at parties, imperfectly educated, to say the least, the English girl is carefully secluded in the school-room, allowed merely to exercise under the protecting shade of the tall ancestral oaks, far from excitement, and glitter, and distraction. She is building a splendid edifice of health and beauty; she is ripening slowly and well.

At thirty-five, our women do not show well beside English women. Is there not something in our course of life which is wrong?

Is not our great desire to make our young women enjoy themselves, after all, a weak indulgence to ourselves? Would it not promote the real happiness of these young people if they led a more secluded and thoughtful life, and did not preface the sterner duties of life with so long a holiday?

Let us contemplate for a moment that agreeable hybrid, the New York young lady. She is the embodiment of style; she shows what can be done for the raw material by cultivation. We doubt if a Spanish woman walks better, if a French woman dresses better, if an English woman can show more accomplishments than the best-trained and most successful specimens of the New York young lady. Every nation contributes to her many sided education. Germany comes over to teach her the piano; Italy tries to make her sing; France succeeds in making her dance and speak French. The world is designed to furnish her wardrobe. No Cleopatra dissolves her pearls more recklessly; no more luxurious creature treads the earth than she. But does she *think* much? We are far from condemning luxuries and amusements; they come from the same wise Hand which dispenses sorrows and privations, but it sometimes seems to us that they divert the mind from its true ends and aims. Our young ladies are hurried on by that vast organization *called society,* and never have time to stop and think.

Does it ever occur to them that they have read of a class of women (not alone those whom Sidney Smith describes in this phrase: "There lived in France a class of women who violated all the decencies of life, and gave very pleasant little suppers,") who were beautiful and fashionable, and *intellectual* also?—women who knew how to talk well, write well; who were the chosen companions of men of thought and culture.

When we read of Lady Holland and her *coterie* of thinkers, authors, statesmen, and artists, and find this remark: "That she knew so much of every man's speciality, that she could make him talk better than he ever did before; that she threw the grace of her feminine intellect over science, poetry, and politics," does it not make the sphere in which our young ladies are content to move, a narrow one?

The American women are peculiarly the helpmates of the men; they receive a prouder homage in the universal respect which awaits them, than is given to any queen on her throne; therefore, there is a strong additional reason why they should heighten every excellence, and exalt the character to its greatest perfection; a great nation requires it of them. There is in the heart of man a voice which calls loudly for perfection in *woman.* Did no aspiration within herself teach it, this should lead her upward and onward. But a still, small voice within her own heart speaks perpetually to Heaven. She feels that she should be

> "So mild, so merciful, so strong, so good,
> So patient, peaceful, loyal, loving, pure,"

that man can turn to her from the degenerate world, and find some suggestion of that better world which is to come.—*By an American Lady in Knickerbocker for July.*

Analogy, although it is not infallible, is yet that telescope of the mind by which it is marvellously assisted in the discovery of both physical and moral truth. Analogy has much in store for *men;* but babes require milk, and there may be intellectual food which the present state of society is not fit to partake of; to lay such before it, would be as absurd as to give a quadrant to an Indian, or a loom to a Hottentot. There is a time for all things, and it was necessary that a certain state of civilization and refinement should precede, and, as it were, prepare the human mind for the reception even of the noblest gift that it has ever received, the law of God revealed by Christianity. Socrates was termed a Christian, born some centuries before his time. A state of society like the present, obscured by selfishness, and disturbed by warfare, presents a medium almost impervious to the ray of moral truth; the muddy sediment must subside, and the tempest must cease, before the sun can illuminate the lake.

Error and Truth.—Show men their error, and the same power that would in vain compel them *now* to abjure it, would then as vainly be exerted in compelling them to adore it. But as nothing is more turbulent and unmanageable than a half enlightened population, it is the duty no less than the interest of those who have begun to teach the people to reason, to see that they use that reason aright; for understanding, like happiness, is far more generally diffused than the sequestered scholar would either concede or imagine. I have often observed *this* in the uneducated, that when once another can give them true premises, they will then draw tolerably fair conclusions for themselves. But as nothing is more mischievous than a man that is half intoxicated, so nothing is more dangerous than a mind that is half informed. It is this semi-description of intellect, that has organized those bold attacks made, and is still making upon Christianity.

The Quantity of Life on the Globe.

Grant that human life may naturally extend to a hundred years, or even to a century and a half, then we naturally say to ourselves,—Were men really to live so long as this, and other animals in proportion, how thickly peopled the world would become! If births greatly exceed deaths now among civilized nations, living at a state of peace, how would it be were men to live usually to a hundred years, with health and vigour in proportion! This reflection did not escape the great Buffon—great in genius and in capacity for speculation, but limited, like the time in which he lived, and often erroneous, in his knowledge of facts. He met the objection it embodies, with a new and brilliant hypothesis.

"*The total quantity of life on the Globe,*" he says, "*is always the same.* Death, which seems to destroy all, destroys nothing of that primitive life which is common to all the species of organized beings. . . . God, in creating the first individuals of each species of animal and vegetable, not only gave form to the dust of the earth, but rendered it living and animated by including in each individual a greater or smaller number of active principles, of living organic molecules, indestructible in their nature, and common to all organized beings. These molecules pass from body to body, and serve to maintain and continue the life, or to nourish and enlarge the body of every individual alike; and after the dissolution of the body, after its destruction, even its reduction to ashes, these organic molecules, upon which death has no power, still survive, pass into other beings, and bring to them nourishment and life. Every production, every renewal, every increase by generation, by nutrition, by development, supposes that a preceding destruction, a conversion of substance, a transport of these organic molecules which never multiply, but which, always existing in equal number, keep nature always equally alive, the earth equally peopled, and always equally resplendent with the first glory of Him who created it."

Who, after reading this passage, will deny to Buffon the praise both of genius and eloquence? No wonder he has charmed and captivated so many generations of admiring readers, and persuaded them to receive his poetical imaginings as the dogmas of true science.

The entire doctrine of Buffon, that the quantity of life on the globe is fixed, is a pure speculation. His organic molecules are a second still more etherial imagination, devised to explain the possibility of the first. Except as a curious hypothetical notion, wherewithal to while away an idle hour, we would dismiss the first not only from our books, but from our thoughts. It can scarcely, in any way, be connected with the positive knowledge of our time. The second speculation is only to be numbered with the vain fancies, antiquated though fine, which abound so much in the purely poetical physical philosophy of past centuries.

And yet there is a charm in this poetical philosophy which makes us regret, while we dismiss it. We cannot help admiring the speculators of the olden time, as men of finely gifted minds. And we envy them those happy hours of creative inspiration, when, by their midnight lamps, or beneath the shade of academic groves, they built up poetical worlds, and by imaginative methods constructed and regulated all their wheels.

It is no doubt owing to feelings of this kind that the great views of Buffon, the substance of his eloquence possess still the power to charm and influence M. Flourens.* "I reject," he says, "the organic molecules of Buffon, as I do the Monads of Leibnitz. They are only philosophic expedients for removing difficulties which they do not remove. I study life in neither of these, but in living beings themselves; and from this study I learn two things—*first,* that the number of species has been continually diminishing ever since animals have existed upon the globe; and, *second,* that the number of individuals in certain species has been, on the contrary, continually increasing. The result of these contrary actions is, that, taking everything into account, the total quantity of life—by which I understand the total number of living beings—remains in effect, as Buffon has said, very nearly the same."

Tamed down into plain English, the eloquent imaginings of Buffon, as interpreted and understood by M. Flourens, amount simply to this, that *the number of individual living beings existing at one time on the face of the earth has always been very nearly the same.* Out of a purely speculative assertion like this, what good can be extracted? Does it really throw any light upon palæontological history, or derive any confirmation from such chapters of this history as have yet been written? Does it enable us, in any degree, to understand better the Divine plan and procedure in the past, as it is recorded in the rocky strata—or in the present, as is seen in the supposed progressive increase of the human race?

Nevertheless M. Flourens, in the book before us, sets formally to work to prove his two propositions.

"That species are always lessening in number," he says, "is evident from the fact that several species are known to have become extinct in comparatively recent times. The dodo has become extinct since the Portuguese first visited the Isle of France in 1545. The primitive types of nearly all our domestic animals—the ox, the horse, the camel, the dog—are all extinct. Immediately before the historic period the mammoth and the mastodon disappeared, leaving the elephant as the sole existing gigantic quadruped. Before these, again, the megatherium, the dinotherium, and how many others!

"To take a special example. Not less than forty species of pachyderms are known to have lived on the soil of France, and of these the only one that now remains, is the wild boar; and of nearly a hundred species of ruminating animals, only the ox, the stag, and the roebuck. Finally, M. Agassiz reckons not less than twenty-five thousand species of fossil fishes all lost, while we know only five or six thousand living fishes—and of extinct shells forty thousand are reckoned in a fossil state."

These facts are admitted, but the conclusion which M. Flourens hastily draws from them, is not admissible.—*Blackwood's Magazine.*

The Bishopric of Askelon.

To the westward of the road to Jaffa, within a short distance of the sea, are the ruins of Askelon. After leaving the cultivated country, and passing among some low sand-hills, you come to a long line of broken wall, part of the defences, probably, erected during the Crusades, when the strength of its position caused the possession of Askelon to be often warmly contested. The plain of Askelon is famous as the field on which the Saracens were defeated by Godfrey of Bouillon in 1099, and where Richard the First gained a signal victory over Saladin. The ditch may still be easily traced, although in some places filled up by the drifting sand; and, within it, the ruins of the city cover a fine slope facing the sea. The walls, which are of great strength, are principally constructed with large fragments from Roman buildings, among which are some entire granite pillars; and the mole, of which some portion remains, appears to have been built of the same material. The city occupies, within the walls, a space of about two miles in circuit; and, as the Pacha of Egypt has caused the sand to be cleared away, with the intention of building a new town and harbour from the ancient materials, many interesting remains have been exposed to view. Near the centre of the field of ruins there has stood a temple of large dimensions, the pillars of which, although all prostrate, are still entire; each shaft being of one piece of gray granite. The capitals and entablature are of white marble, of the Corinthian order, and in the purest taste. Near this, a very beautiful colossal female figure, of white marble, forms part of the substructure of a building, and might be easily removed from its present situation. Friezes and entablatures, and fragments of marble statues, lie scattered about in every direction. One of the most interesting ruins is that of an early Christian church, probably of the fourth or fifth century; the walls, pavement, and bases of the columns showing the exact plan of the building, which corresponds with that of other early churches in the Holy Land. The pavement, and the capitals and bases of the columns, are of polished white marble. The capitals are corrupt in taste, but beautifully carved, as is frequently seen in similar instances, when the arts had begun to decline. They bear an eight-pointed cross, encircled in a wreath of laurel. Askelon was a bishopric in the early ages of Christianity; but, after the expulsion of the Christians, it ceased to be a place of any importance. Sandys describes it as "a place of no note, except that the Turke doth here keep a garrison." It is now a place of still less note, except that the deserted ruins, and the poor village of shepherds beside the walls, remain as an evidence of the fulfilment of the prophecy, "Askelon shall be a desolation, it shall not be inhabited, and the seacoast shall be dwellings and cottages for shepherds, and folds for flocks."

Americans at the British Court.—We find the following notifications in the London *Court Journal:*—

The following presentations to Queen Victoria took place at Her Majesty's drawing room, June 14:

By the Countess of Clarendon—Mrs. Abbott Lawrence.

By the United States' Minister—Abbott Lawrence, Esq., son of the late Minister to this Court; and Henry E. Davies, Esq., Private Secretary to the Hon. Millard Fillmore.

In the diplomatic circle were, at the same time, Mr. Buchanan, United States Minister; Colonel Lawrence, Attache to the Legation; and the Hon. Millard Fillmore, late President of the United States.

Her Majesty's dinner party in the evening included Her Royal Highness the Duchess of Kent, their Serene Highnesses the Princess of Hohenlohe and the Princess Adelaide of Hohenlohe, the Lord Chancellor and Lady Cranworth, Viscount and Viscountess Hardinge, Lady Anna Maria Dawson, the Baroness de Speth, Lord Broughton, Sir Francis and Lady Arabella Baring, Major General Wylde, Colonel Lake, (Royal Horse Artillery,) and Mr. Van Buren, ex-President of the United States.

The dress worn by Mrs. Abbott Lawrence, Junior, was noticed. It consisted of a train of rich pink glace, trimmed with creve of pink and white tulle, tied together with bouquets of mixed azalias; bretelles of Brussels lace; over a white glace petticoat a double skirt of white tulle bouillonnes, over which there was an upper skirt of magnificent Brussels lace, looped with chatelaines of mixed azalias. Head dress, Brussels lappets, feathers, and jewels.

The presence of the ex President of the United States at our court, is an event which deserves a passing note. Mr. Fillmore looks even a younger man than Mr. Buchanan the American Minister; his hair is not so white, nor is there any appearance of baldness. He seems apparently about fifty-eight, is smaller in stature than the minister, but with as handsome and intellectual a countenance. It is amusing to see the *sang froid* with which the former chief of that powerful government is treated by the officers of one of his successors. *The republican principle in this matter is no fiction, and the ex-President has really and actually become nothing more than an American citizen.* Mr. Fillmore has, however, been received with much consideration at Court and with great distinction by the ministers. At the brilliant assemblies of Viscountess Palmerston and the Countess of Clarendon there is no doubt the ex-President will be the personage of the day.

When presented to Her Majesty Mr. Fillmore wore a plain full dress suit.

Opinion of Prince Albert on Public Affairs in Britain.—At the late annual dinner of the Trinity Corporation, at the Trinity House, London, His Royal Highness Prince Albert proposed the health of Her Majesty's Ministers in the following terms:—"Gentlemen,—The toast which I have now to propose to you is that of Her Majesty's Ministers. (Cheers.) If there was ever a time at which Her Majesty's Government, by whomsoever conducted, required the support, aye, not the support alone, but the confidence, good will, and sympathy of their fellow countrymen, it was surely the present. (Loud cheers.) It is not the way to success in war, to support it, however ardently and enthusiastically, and at the same time to tie down and weaken the hands of those who have to conduct it. (Cheering.) We are engaged with a mighty enemy, who is using against us all those wonderful powers which have sprung up under the generating influence of our liberty and our civilization. You find him with all that force which unity of purpose and action, impenetrable secresy, and uncontrolled despotic power, have given, while we have to meet him under a state of things intended for peace, and for the promotion of that very civilization, the offspring of public discussion, of the friction of parties, and of the popular control on the government and the state. (Hear, hear.) The Queen has no power to levy troops, nor has she any at her command, but such as offer their voluntary services. (Hear, hear.) Her Government can take no measures for the prosecution of the war which it has not beforehand to explain in Parliament. Her armies and fleets can make no movements, nor even prepare for any, without their being publicly announced in the papers. No mistake, however trifling, can occur, no want or weakness exist, which is not at once denounced and even sometimes exaggerated with a kind of morbid satisfaction. (Loud and continued cheering.) The Queen's ambassador can enter into no negotiations without the Government having to defend him by entering into all the arguments which that negotiator, in order to be successful, ought to be able to shut up in the innermost recesses of his heart. (Loud cheers.) Nay, at the most critical position, when war and diplomatic relations may be at their height, an adverse vote in Parliament may at a moment deprive the Queen of the whole of her confidential servants. Gentlemen, our constitutional Government is undergoing a heavy trial, and we shall not get successfully through it unless the country will grant its confidence—patriotic, intelligent, and self-denying confidence—to Her Majesty's Government." (Loud cheers.)

Episode in the Life of Louis Napoleon.—It was on the occasion of a dramatic representation at St. James's Theatre, some time in the month of June, 1847, that the incident to which I allude took place. It was a royal night, and the Queen and Prince Albert occupied the royal box. By their side sat the Duke of Nemours—not then an exile, eating the bitter bread of foreign hospitality, but the offspring of a reigning king, the future regent of a great country, the near connection of the sovereign who, in the sunshine of his success, gave him so gracious a welcome to the English court. Below, however, the scene was less flattering to the theory of the divine right of kings. On one side sat the Duke of Brunswick, with his diamonds and his rouge, an exile from his beloved "Vaterland;" on the other, and opposite him, the Count of Montemolin, the pretender to the Spanish throne. In the first tier of boxes, concealed by the intervening drapery, and shrouded, as it were, with the shadow of misfortunes, sat the dethroned brother of Don Pedro—Don Miguel himself; and nothing was wanting to the tableau of the defunct sovereigns and ousted pretenders, but the presence of the culminating Theodorus of the scene. Every one was making comments on the strange coincidence that had brought so many claimants of royalty together into one spot, and smiling at the mutability of things, when suddenly, by the orchestra, entered Louis Napoleon. The situation was striking. There was nothing to break its effect, as the curtain was down, and every one was yielding to the train of thoughts naturally engendered by the spectacle. A sense of ridicule seized on the whole assembly; a laugh passed from the orchestra through the pit, even to the royal box. The very name of Louis Napoleon seemed to warrant a smile—a smile at the folly of the hero of the Strasbourg and Boulogne. Louis Napoleon was not slow to understand the object of such merriment. He threw a cold and sullen glance on the royal box, where the Duke of Nemours, the son of the king of the French, sat in smiling mockery at the luckless aspirant to his father's throne; and then rising from his seat, he slowly and deliberately placed himself on the left side of the theatre, under that royal box, and in such a manner as to break the view of its inmates. What were his feelings at the moment? Now that we know the man, we can fancy, at least, somewhat of the bitterness which must have overswept his heart, when thus treated as the subject of general ridicule by a large and crowded audience—when thus mocked by the successful rival of his fortunes, and smiled at by the sovereign in whose lands he was an exile. We can fancy somewhat of the dark shadows, and the tangled passions, and the impenetrable throbbings of vengeance and hate, which must then have possessed the soul of the exile of King street—the present Emperor of France, and the late guest of Queen Victoria.—*Chambers's Journal.*

The inexhaustible resources of Great Britain were always an inexplicable mystery to Napoleon, and he was taught their reality only by their effects; there *was* a period, when to the defence of the noblest cause, England brought the highest valour, while all that were oppressed, *drew at sight* on her treasure and on her blood. It would have been glorious if she had evinced a magnanimity that calculated not on return; if she had continued to sow benefits, although she might reap ingratitude. Alas! she found it more easy to conquer others than herself.—*Lacon.*

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* *De la Longevité Humaine et de la Quantité de vie sur le Globe.* Par F. Flourens, Membre de l'Academie Francaise, etc., etc. Paris, 1855.

THE CHURCHMAN.

NEW YORK, JULY 5, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

With every respect for our correspondent J. J. N., we must decline his communication on "The New Roman Dogma," about which, we cannot but think, there has already been more notice than was desirable taken by our Church Press.

We are obliged to "Catoctin" for his fatherly counsel; though we fear he does not altogether understand our object.

"The Objections Answered" it cannot be either necessary or expedient to reiterate.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Provisional Bishop of this Diocese lets not time, as the saying is, lie idle on his hands. He is up and doing. He is constant in the great work of his holy calling. He is "instant in season and out of season." Despite the overpowering heat of the weather, he has day by day gone on with his routine of appointed Episcopal offices, and is still doing so. Thank God he has health and strength to do so. But let us not omit our earnest prayer to Him, in whose cause it is all being done, that He will, of His good providence, continue to support and sustain His servant in so arduous a course of duty!

During his recent Northern tour of visitations, the Bishop, as well as holding an ordination, and the consecration of a church, confirmed nearly two hundred persons. And having returned from that tour,—one of, we should think, at least a thousand miles,—he has for the last week, it will be seen, been again in our own neighbourhood. He was present officially at the Theological Seminary's Commencement on Thursday; and on Friday he proceeded to Staten Island to consecrate the German Mission Church of St. Simon. On Sunday he held an Ordination at Trinity Church, in the morning, admitting candidates to Deacon's and to Priest's Orders; and in the evening a Confirmation at Brooklyn. He is now busily engaged in a visitation tour of Long Island—commencing at Setauket on Monday last, and ending at Astoria on Monday next.

—The consecration by the Provisional Bishop of a Chapel for the ministrations of our Church in the German language, on Staten Island, a few days since, was an event of more than ordinary interest in Church Consecration. There is given in our account of the auspicious proceeding so full a statement of this particular case, that it is unnecessary to repeat it here; but we would direct attention to it especially as one of those signs, now so oft-recurring all around us, of the growing advancement of the Church, which is receiving within her fold, in addition to the Anglo-Saxon race, whether native or imported, the Germans who, with others, are crowding our shores, and so many of whom, it appears, are prepared to become excellent Churchmen. As an important class of our immigrant population they have hitherto been too much overlooked by the Church. But there is every reason to conclude that this will be no longer the case. In the present instance a great effort in their behalf has been triumphantly accomplished by the devotedness of a single individual—the Rev. R. M. Abercrombie, adjoining whose parish their new chapel is situtated, and whose pastoral and general exertions, alike for their interest and the extension of the Church, are deserving of the highest praise. Let us hope an example so worthy of imitation will not be without its effect in other districts where the Germans are settling in large communities. There are two other clergymen who are using zealous and successful endeavours to bring the German population into the Church—the Rev. Thomas Cook, and the Rev. Julius D. Rosé, to whom much credit is due in connection with this movement. On this occasion Mr. Cook preached an eloquent sermon in German, which was listened to with marked attention; and both he and Mr. Rosé are entirely effective in their performance of the Services of our Church in German, which the Germans appear very highly to appreciate. The Provisional Bishop naturally takes a warm interest in this important object, and is giving to it his utmost encouragement and support.

—A correspondent calls attention, it will be seen, with much earnestness, to the case of the Church at Haverstraw; and we would gladly be the humble means, if we could, of seconding his generous desire to interest our wealthier Churchmen in so good and so pressing an object of Christian sympathy and help. "Whoso hath this world's good, and seeth his brother have need,"—we all know how forcibly such a text applies, in every case of necessity, in that Household of Faith of which we are brethren in Christ; but how especially so when it is a case, not of personal interest merely, but of the Church herself in a field so full of promise as that in question has proved to be for her operations and her influences. We need not recapitulate what our correspondent has so forcibly stated. Let his communication, we respectfully submit, be candidly and anxiously considered. It is from one who has no interest in the matter, more than we all as Churchmen have, and who has no connection whatever, that we are aware of, with the devoted Rector or his parish. So that it is altogether a perfectly disinterested appeal, and one that is on every other account deserving of a liberal response.

—The Rector of Christ Church, Elizabethtown, in the Diocese of New Jersey—than whom no clergyman in this country, we believe, has done more for the Free Church system—has now made a public request, it will be seen, to his Reverend brethren throughout the Church, for such particulars of the working of that system as their several experiences may enable them to furnish. And let us hope that every one who has tried it, in any degree, will promptly respond to this appeal, so that Mr. Hoffman may be put in possession of such results as will enable him to perfect thoroughly a work which he is in his own parish performing so successfully, and which may be the means of showing to others how the Church is to be enabled not only to "reach the masses," but to fulfil her mission effectively throughout every class of society.

Wherever we set up churches with pews and pew-rents, we wrong the poor, for we virtually exclude them from the Sanctuary of God, and those Gospel ministrations which ought to be open to all, "without money and without price." Our Clergy hold in their hands the Gospel of the Lord Jesus—and all our ritualism is based thereon: that blessed Gospel which says, as a mark and proof of His religion, "*The poor have the Gospel preached to them;*" and yet have the great bulk of the poor no opportunity, under the pew system, of hearing the Gospel, and of joining the Christian worship which is therein enjoined. Has not the Church, then, much to redeem in this respect?

Nor is there any other class which does not, in some way or other, feel the blighting influence of that unhallowed system; for it is one of aristocratic exclusiveness—a thing altogether at variance with the teaching of the Gospel; and it intercepts and nullifies that principle of alms-giving which is inherent in the Christian covenant. God is no respecter of persons, and there should in His House be none of those worldly distinctions which pews establish; while what is exacted as a rent, can never be put in comparison with what is given in love, and in accordance with that divine precept—"Let every man do *according as he is disposed in his heart;* not grudgingly *or of necessity*, for God loveth a cheerful giver."

The inquiry, then, to which we refer is an important one for the interests and for the efficiency of the Church; for there is every reason to hope and believe that, if fully carried out, it will establish, by positive proofs, the practicability as well as the propriety of the system we humbly assist in advocating.

—We give in another column some very excellent and orthodox remarks, which are extracted from a Life of Archbishop Laud, just published in England, on the subject of the Christian Altar. Let us hope they will be carefully considered by our readers, whether Lay or Clerical; for it is a subject the full importance of which has been too much overlooked in modern times, while the puritanical influence which still unhappily pervades the Church, in certain quarters, would evidently, if it could, set it aside altogether. The English Reformers themselves, however, it is quite clear, had no such thought; nor had the German Reformers either. *They* all knew too well that the Eucharistic Sacrifice thereon to be offered up was the keystone of the whole fabric of the Christian Services of the Sanctuary. And truly is it observed in the remarks we refer to, that "the first book of King Edward, indeed, which is the real embodiment of the views of the English Reformers, is not wanting in reverence for the Altar and its mysteries." And it was not until the blighting breath, first of Calvinism, and then its development, Puritanism, began to prevail against everything that was Catholic in the Reformed Church, that such reverence was abated. "In the ancient Church, the Eucharist occupied the most prominent position, was the centre of everything, was the Service. In the Puritanized Church of England it was thrust into the lowest place, kept as much in the background as possible, and celebrated as seldom as it could be." Thank God, we have lived to witness a glorious renovation in this, as in many other matters of Catholic interest and importance, here as well as in England. Still there is much yet to do, to restore that due appreciation of the Holy Eucharist—and, of consequence, the necessity for its more frequent celebration among us—in which it was held in the purest times of the Church Catholic and Apostolic.

OUR SUNDAY-SCHOOL SYSTEM.

Having brought our remarks on education to bear directly on the Sunday-school system that is commonly in vogue, it will not be inopportune to go a little further into detail on this part of the case.

In the first place, then, let us observe, that it is much to be feared some mischief is, in many instances, done by the Sunday school, in its being made the substitute for parental teaching. Not only religious impressions, but religious knowledge—such, at least, as the young mind is capable of receiving, and it is worse than useless to attempt going beyond this—may be best imparted at home, under parental care and opportunities. Truly it is said, in an article we have copied elsewhere from perhaps the ablest of our Church periodicals—and said, we believe, by a clergyman who has formed his opinion from experience—that "an active interest and warm sympathy on the part of the parents with all the struggles of a religious life, and all the processes of a religious education in their children, is of the last importance, and scarcely less important to the parent than to the child. And with all their advantages, which we are not slow to acknowledge, one prominent evil of Sunday schools is the divorce which they have so often occasioned between the religious life of the parent and child." We concur in this opinion entirely: and we do so after some experience ourselves in the matter. There *is*, too often, a "divorce between the religious life of parent and child;" for the parents are but too apt to yield to the plausible but fallacious idea, that their duty is discharged if they see that their children go to the Sunday school, and thus the mutual benefits of religious instruction *at home*, and in its truest and best guise, are liable to be thrown away. For with every due appreciation of the institution, we again entirely agree with the writer just quoted, that "of the two kinds of influence, that of the well-ordered Christian home is immeasurably more persuasive and powerful than that of the Sunday school." There can be no question about it. Even if we could be sure of the Sunday-school teaching being in all respects what it ought to be, such would undoubtedly be the case. But when that teaching may be, nay, too often is, erroneous, or else ineffective, the matter will admit of no questioning whatever.

We appeal to the facts of the case. What are the provisions generally made for carrying on our Sunday-school system? Are they commonly prepared and arranged with a single eye to the great object in view, and with a determination to make every other consideration subordinate to that object? Is there always, or even usually, due precaution taken, that they who are to be entrusted with so serious a responsibility are not liable to the Apostle's exception—"Thou therefore which teachest another, teachest thou not thyself?" We cannot think so. Did we know nothing of the ordinary system, we should doubt it from the results. Young men and women of the congregation—more frequently the latter—are asked, as a favour, to give their attendance at the Sunday school, simply because they may be more regular than others in their attendance at Church. We are not sure that it is invariably insisted upon that they must be communicants. But be this as it may, where is the assurance of their qualification for such a task, scarcely out of their teens as in a majority of instances they are? They may, no doubt, themselves have been correctly enough *instructed;* but have they thoroughly *learned?* Where is the evidence of it? Of good character they of course are—and of good intentions. But there ought to be a great deal more than this. However *elemental* the religious teaching may be which they are in the habit of undertaking—however *rudimentally* expository it may be—if they have not clear and sound views themselves, how can they be safely entrusted to impart right views to others. Take the Sacraments. Why, but the other day we happened by mere accident to overhear a young lady, who we had no doubt at all was perfectly in earnest with her work, after endeavouring, and with no very bad effect we at first thought, to explain to some young girls the nature and efficacy of Holy Baptism, demolish at one fell swoop the whole superstructure she had reared, by telling them—under the apprehension, perhaps, that the doctrine, though self-evidently right, according to the Catechism, was yet "extreme," or 'Tractarian," or "Puseyitish"—that, after all, "we don't know what a merciful God may do," even in the case of those who have despised His precepts, and neglected His ordinances! We are aware that the children are occasionally, sometimes regularly, brought under the catechizing of their pastor himself, who of course may be presumed to teach them what is correct, and to set them right as to what they have been taught wrong at the Sunday school. But it is difficult, especially with children, to remove first impressions, and particularly when the means of doing so are but casual, and not directed expressly to the end, which the pastor thinks he has no occasion to calculate upon. And in too many cases, may we not fear, there is a reluctance to look too closely into it, lest the whole system should be found not to bear examination. So that, as a matter of prudence—or, at any rate, of expediency—and "for the sake of peace," it is allowed to pass muster without too rigid a criticism.

Judging from the results, we should say, that there is, generally speaking, in our Sunday-school system, no careful or decisive means employed to convey right notions of the Church to which they belong, in her distinctive principles, in the special privileges she confers, and the particular obligations she imposes. Of course, an acquaintance with Holy Scripture must be imparted. But it is not enough that they repeat texts,—they must have them explained, and every thing must indeed be tested thereby. "When I spoke to you," says an exemplary pastor, addressing the lambs of his flock, "of the creation of the world, and of the being and attributes of the great God, though I may have shown you how you might conclude it, in the first instance, from your own reasoning powers, yet its full and final proof I told you rested on the Holy Scriptures. When I spoke to you of the Sacrament of Baptism, and its fruits, wrought in your soul by the Holy Ghost, I carefully showed you that its privileges, its blessings, and its duties, were confirmed and established to you by the Holy Scriptures. When I spoke to you of the Church, and of dissent and schism, I laid before you the authority of the one, and the sinfulness of the other, as developed in the Holy Scriptures. When I urged upon you the great duties of praying, watching, and fasting, and of obeying the customs of the Church, in her days of observance, and other holy things, I did so, not only because it is right to 'hear the Church,' but principally because the Holy Scriptures set forth these duties as becoming the child of God. In short, I have all along endeavoured to make it apparent to you that the great foundation of all our religion, working in its fruits, its public ordinances, and its private duties, consisted in the Word of God."* This, in Sunday-school teaching, must be the great purpose of Holy Scripture. That teaching must of necessity involve the whole subject of the Church herself—the Prayer Book, and those things which naturally flow out of it, her ordinances, and those various points belonging thereto, such as holy places, holy men, holy days, and the like. Yet is it requisite to go higher than even the Prayer Book, to that on which the Church's own authority mainly rests, and by which her doctrines are to be tested—the Bible. But is this the purpose to which the Bible is generally appropriated in our Sunday schools? We are afraid not,—and for this reason, if none other, that we see no evidences of it in the conduct of Sunday-school children, either while they are such, or afterwards when they go into the world; and this astounding fact it is which is just now causing so much anxiety and alarm throughout the Church.

Justly and forcibly does the writer in our own Church periodical, from which we have already quoted, again observe—"The young Christian must not be left to struggle against sin in the depths of his own individual consciousness; to rejoice for himself in the indwelling of a Divine Saviour. But he must be drawn forth into active sympathy with the struggles of the Church to overcome the world. For him the kingdom of God and the kingdom of Satan must be the two great existences that fill up eternity and immensity. To the eye of the youthful believer, God, Christ, Angels, Saints, compacted in one embattled host, and warring against Satan to his final overthrow, must be intense, glorious, overpowering realities. Compared with these, all else, wealth, pleasure, splendour, power, must seem as less than nothing. When once the heart of the young disciple is brought to see and to feel this, then will it respond to the call of God, then will it exult in the humblest service in the cause of Christ." But does our Sunday-school system do aught of this? We think the Clergy themselves—and none should know it better than they—have no such hope. The saying is invariably true—"By their fruits ye shall know them." And it would be difficult, we fear, in this case, to point to many fruits. We speak of it as a rule,—there are, no doubt, exceptions. And surely it can never for a moment be denied that such ought to be the rule, and not the exception, if our Sunday-school system were worth maintaining as it is. For it must be all that has just been described, if it is to be anything but *mischievous;* and if it be even *useless*, we should be disposed to "reform it altogether!"

OUR MOTHER CHURCH IN HER CHAINS.

American Churchmen must ever feel a warm affection and deep veneration for their Mother Church of England; and when they see her, as they cannot fail to do, tied and bound with the chains of the State, shorn of her authority, depressed in her influence, shackled in her action, checked in her development—while they must sympathize with her, in so sad a case, they ought indeed to thank God that with all their own difficulties and disadvantages in the midst of a perverse generation, their Church has yet free scope for the exercise of her legitimate powers, the enjoyment of her sacred privileges, and the spread of her evangelical principles. We hear it said sometimes, "You must not think of such a thing as reproducing the English Church in this country." And considering our Mother Church as a State Establishment, we are fully sensible not only of the folly of any attempt at such a reproduction, but of its very impossibility. No such "Establishment" would be tolerated in this free country; and, as Churchmen, may we not be grateful for it? We want no "*Established* Churches" here. To say nothing of the utter incompatibility of such a thing with the spirit of our institutions, it would be most undesirable even on ecclesiastical grounds. What we want as American Churchmen, is the embodiment of those rights of the individual with his duties to God, and in his relation to the Church, the principles of which have on several recent occasions been set forth in our columns; and in accordance with which there can be no such lording it over Christ's heritage, as is not only implied but enforced under the Anglican system. We do not claim any favour, or preference, or exclusive privilege, at the hands of the State; all we ask, is to share in that common respect and protection which the law affords to all Christian communities alike. Just as we would force no man's conscience, so would we seek for no advantage over any one's means of grace. And even where we might think our *higher* claims in any degree overlooked, we would strive in patience to possess our souls, and in meekness, as much as it were possible, to differ, as well as in meekness to agree. To "love the brethren," let us never forget, is a primary Christian duty; and there could be no more efficacious balm, could we all of us but resolve to apply it, for the admitted, and may we not fear the aggravated wounds of Christ's Body. Would that we could all of us, who profess and call ourselves Christians, only discipline the heart to do this! Would that we could all say with the Apostle, and say it honestly and fervently, "Grace be with all them that love the Lord Jesus in sincerity!" Yet if there be such a thing as "the Household of Faith"—and can the Christian even for a moment question that there is?—such Household must in an especial manner be of those who are, emphatically, of that "One Catholic Church" to which Churchmen here as in England alike belong. Hence that, though the broad Atlantic rolls between us, we are yet in "one communion and fellowship;" and therefore, upon the sacred principle, that if "one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it," we cannot but feel a deep and sympathizing interest, even here in this far distant land, in the sufferings of the Anglican Church in her manacles of the State.

We must confess, however, that our patience is sorely tried sometimes, when we see the complacency, the indifference, with which such manacles are endured, hurtful as they are in a great degree to the prosperity of Zion, and the willingness which her Chief Pastors evince to retain them. Of course, their *worldly* interests, their *worldly* position, their *State* dignity, their *social* splendour—all this would be sacrificed—or they apprehend it would, at least. But what is it all but as dust in the balance, compared with the awful importance of the spiritual charge that has been committed to them? Does not every Bishop virtually and solemnly pledge himself, in the face of God, at his consecration, that he is "so minded to behave himself in the Church of God," in which the Holy Ghost is invoked to make him an overseer, that every worldly interest shall be sacrificed to the higher interests of Christ's Church—that most gracious and glorious Christ "whose kingdom is not of this world?" Does he not solemnly declare, that he will "deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world?" And surely it can never consist with this, for a Bishop to prefer worldly advantages to the Church's good, or to cling to a system of State policy, which, it is so plain and palpable, in its workings all around him, is depressing, not to say degrading the Church, paralyzing her influence, and destroying her usefulness.

The last mail from England brought us the report of a discussion in the House of Lords, in which much of this Episcopal subserviency to State considerations was lamentably evidenced. The Earl of Shaftesbury, who, though nominally a Churchman, is at heart a Dissenter, has brought in a Bill to repeal an Act which prohibits the assembling of more than twenty persons, above the number of the members of a household, for purposes of religious worship in one house—except, that is, such house be a parish-church, or otherwise a consecrated building, or else licensed for such purposes, if in connection with the Church, by the Bishop of the Diocese, or if a Dissenting place by the magistrates of the district: one practical effect of which is—and it is that against which Lord Shaftesbury's Bill is mainly directed—that none but Dissenters, or those who will declare themselves such, can obtain leave and license to hold meetings for religious worship but at the hands of the Bishop. We think that such a regulation is rather desirable, and it has been found beneficial in its operation. Lord Shaftesbury's proposal, therefore, is most objectionable, especially in the present state of things: if carried, it will, it is to be feared, have a mischievous effect, situated as the Church is at present. One cannot wonder, therefore, at the Bishops opposing it. It was apparently their duty so to do. But what we are grieved at, is the false ground on which they rest the case of the Church—the merest expediency, instead of the righteous principle, which they could reconcile it to their sense of duty to put forth. Such a mistrustfulness of, such a want of faith in, their own Episcopal authority and influence, in their rightful, that is their spiritual exercise—such a relying on the arm of flesh, instead of on the delegated power of Christ. The Bishop of London, for instance, was content to say that, "in his opinion, it would be a great evil to the Church if any gentleman who took offence at the conduct of the clergyman of a parish were to be permitted to establish an altar in his own house, and thus withdraw a large portion of the congregation from the parish church." *Took offence at the conduct of the clergyman!* As though such a thing could ever, under any right system of Church discipline, be an occasion of setting both the Bishops and the Church herself at defiance! And the Bishop of Oxford, too, he—even he—"was not prepared to pass a Bill like the present, altering the whole system of the parochial arrangements of the Church of England,"—which is tantamount to saying that the Church of England, a divine institution though it be, with powers and privileges which the State of England can neither give nor take away, is yet so closely and so basely bound to the State's chariot-wheels, that she must depend for her parochial arrangements, that is, for her outward organization in the appropriation of her means of divine grace, upon an act of Parliament!

It has been well observed by an exemplary divine* of that Church, who, in his own humble sphere of a country parson, is perhaps doing more real service to the Church than half the Bench of Bishops, "that there never was a time in which, notwithstanding their corporate difficulties, there was a louder call for the multifarious exertions of the Church, or freer scope for the exercise of her individual powers. I verily believe," he adds, "that by the calm, steady, consistent exercise of those powers, in hearty loyalty to the Church of our baptism, the Mother of our regeneration, each in our separate sphere, 'by pureness, by knowledge, by love unfeigned,' endeavouring, if I may so speak, to leaven the mighty masses, and win them back to the fold, underbuilding the social fabric with the stones of truth, we shall be taking the surest means, first of proving our rightful claim to be in the widest sense 'stewards of His mysteries,' and eventually of recovering every ecclesiastical right which God in His good providence shall see necessary for our efficiency." All this we verily and heartily assent to; and if such a course were pursued by the rulers of the Church of England, all might soon be right. But in the case we have here remarked upon—as, indeed, in almost every case where Acts of Parliament are in question—a course the very opposite is unhappily pursued; and instead of striving for "the recovery of every ecclesiastical right," they are satisfied with vainly endeavouring to retain their Act of Parliament rights, on which they have rested, as on a broken reed, their whole ecclesiastical system. So much reason was there, and yet is, for the feeling lamentation of the author of the "Christian Year"—

> "In the waste howling wilderness
> The Church is wandering still,
> Because we would not onward press
> When close to Sion's hill."

"THE NECESSITIES OF THE WORK OF THE CHURCH."

There is a concurrence of testimony being borne to the great need of some better adjustment of the Church's operations to the necessities of the times, and with a special view to the case of the too long neglected "masses," which it is encouraging to witness, and especially since it is being expressed by influential members of that House where it will have to be carried into effect,—we mean the House of Bishops. The Bishop of Ohio, among others, in his recent address to the Convention of his Diocese, while he has "no idea that any essential or any permanent feature of our institutions needs changing," yet admits "that in the incidental and circumstantial there may be cause for change, and room for improvement." This is what we ourselves have always maintained; and had the authors of the "Memorial" confined themselves to that object, and yearned after no *organic changes*—especially such as would undermine the Church's very foundations as an Apostolic institution, not only would there have been less difficulty in the way of its attainment, but less mischief altogether in the agitation of the question. For when alarm and uneasiness and suspicion are excited by the way of advocating even salutary changes and needful adaptations, or by the extreme and unsafe lengths to which the principle of them is to be carried, even they who are sensible of their necessity to a moderate extent, and within constitutional bounds, become justly afraid of any advance in that direction whatever,—not unreasonably apprehending, that it would be like getting in the thin end of the wedge, and giving the power of driving it up to a splitting asunder of that which is now firm and compact, at least, as a Church system, though it may require being bent a little to altered and altering circumstances.

We certainly agree with the Bishop of Ohio, that "the general object of the 'Memorial' is the better adjustment of our Church polity, and worship, and ministry, to the necessities of the work of the Church, as that work brings the Church into contact with the peculiarities of the present age, and the various conditions of men;" and undoubtedly this, if really requisite, is a most important object, and one which the Church should never shrink from contemplating. The neglect of this is *one* of the causes of the Church of England having lost so sadly its hold of the great body of the English people; while it is one also, perhaps, why the Church in this country has not yet got hold of them. But no such object, important though it be, is to be sought for at the sacrifice of one single Church principle, or of anything that might impair or weaken the Church in her Catholic and Apostolic constitution and organization—nothing that might run counter to her evangelical doctrines, her ancient discipline, or her solemn ritualism. "It is a happy feature," we admit, "of the present movement, that party feelings and views seem not to have had any hand in its origin or progress; that freedom of discussion, breadth of inquiry, and moderation and kindness of spirit, seem to have governed thus far in whatever steps have been taken. In all this, which the Bishop of Ohio with so much good feeling sets forth, we cannot but express our humble concurrence; and with him, too, we "cannot but hope that much good, under the blessing of God, will be the result, though the way may be long and the progress necessarily slow;" while at the same time we accord with reverence our earnest assent to the Bishop's pious reflection, "that it is a matter which should engage our prayers, that the Spirit of the Lord may be the counsellor, directing in all that is determined on, and saving the Church from the dangers to which all such movements are liable,"—liable, that is, when her integrity is in any degree violated, her principles invaded, or her Catholicity impaired.

We rejoice to find the Bishop of Ohio taking his stand upon such conservative ground. Loyalty to the Church is, unhappily, not generally the characteristic of those who hold his latitudinarian views of some of her more distinctive doctrines, and her more catholic ordinances. We hail his declaration, therefore, as a hopeful sign. We say it respectfully. It is the right spirit that he has evinced—a spirit becoming his order, and belonging to his duty; and it reads a lesson which many of similar views to his in doctrine and discipline, generally, may undoubtedly learn with wholesome effect.

Still there is one consideration which always occurs to us, whenever we think of the movement in question, and which in this instance, as in most others, is quite lost sight of,—we mean, that of the neglect which so generally prevails—and among those of the Bishop of Ohio's way of thinking and acting, more particularly—the neglect of so many of the means and appliances "which our Church polity, and worship, and ministry," as at present constituted, afford, even for the very purposes for which this movement is being made—namely, "the necessities of the work of the Church, as that work brings the Church into contact with the peculiarities of the present age and the various conditions of men." Of course, whether as things are now, or as they are sought to be altered, we have no idea of doing violence, as the Bishop has again so well expressed it, to any "essential or any prominent feature of our institutions." But are the Church's "essential and prominent features," as they now exist, really done justice to? Do we make the most of what the Church already possesses in her "polity, and worship, and ministry?" Do we adapt them, as we might do, without any change whatever, to "the necessities of the work of the Church?" Are all the rules of the Prayer Book carefully attended to? Are its services performed with all the solemn effect which they are capable of, and which is found so powerful in attracting a crowded congregation? Or are they so arranged as to suit the circumstances and conduce to the edification of the great body of those who might be expected to attend them? Is sufficient care bestowed in promoting that regard for the services of the Church—apart altogether from the attraction or the excitement to be produced by preaching, so commonly calculated upon—a regard which is always found to attach the people to the Church, who have the opportunity of enjoying her services in all their fulness and integrity? Is that due reverence for God's Sanctuary with sufficient earnestness enjoined and cultivated, which is so eminently calculated, even among "the masses," to prompt them to feel and to exclaim in the fulness of an awe-struck heart, "I was glad when they said unto me, we will go unto the House of the Lord;" and which will constrain them, when they are there, again with the Psalmist to exclaim, "O come, let us worship and fall down, and kneel before the Lord our Maker?" Then there are the holy seasons of the Church—her festivals and her fasts as well as her Holy Sacraments, and her *daily* Morning and Evening Sacrifice of Prayer and Praise—we have all these most indispensable means of grace adapted for all, "young and old, rich and poor, one with another," —are they faithfully, earnestly, constantly attended to, —or is all due pains taken to impress the importance of these things upon the people, or even to provide the people regularly with the opportunity of their enjoyment, --to invite and to induce them to come in and partake of the blessings they offer,—yea, in spirit, if not in letter, is there anything like an earnest compliance with the Gospel precept, to "go out into the highways and hedges, and compel them to come in, that God's House may be filled?"

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* Bennett's Letters.

* The Rev. Charles E. Kennaway

Now, until *all this* be done, and it all may be done, or, at any rate, something equally earnest and determined may, under the polity, worship, and ministry of the Church, just as they now exist in her constitution, and canons, and rubrics—until all this, we say, which we have just asked about, be done, to the full extent which things as they are in the Church will enable us to do it, we cannot but think that it is most unreasonable, after all, to agitate for such changes, even in "the incidental and circumstantial," as those which have been brought with so much determination before our ecclesiastical authorities. Let us *first* make the best possible use of what we already have,—let us have no negligences, no short-comings, no omissions, no shrinkings, no compromisings, no self-indulgent yieldings to mere convenience, no unworthy concessions to idle prejudice, no derelictions of duty in any wise, or in any degree. Let this be but done, and done "heartily as unto the Lord,"—whose glory, along with our own good, is the end and aim of it all,—and there can be no doubt it would soon be self-evident, that we have already the means at our disposal of supplying "the necessities of the work of the Church" with infinitely better effect than we should have, with all the changes that are sought for, without that earnest, self-denying, self-sacrificing spirit, the want of which, we may depend upon it, has more to do than anything else with our present most lamentable and much lamented deficiencies.

THOUGHTS ON CURRENT EVENTS.

The issuing of a pastoral letter from a Bishop to the Clergy and parishes of his Diocese, can hardly be considered as an event—it is certainly not an unusual event. But the resignation of his Episcopal jurisdiction by a Bishop is both. A pastoral letter announcing the intention of such a resignation may therefore be allowed to partake so much of the character of an event, as to be a fit subject for our "thoughts." We shall endeavour to treat the so-called Pastoral Letter of the Bishop of Illinois rather as a fact than a document. In our judgment, the whole case of the Bishop of Illinois has been treated far too much as a personal matter. There are reasons, not exactly private ones, which, besides our general conviction of the uselessness and mischievous consequences of personal controversy, would render us particularly averse from taking such a course upon the present occasion. But we consider that the case involves important principles, which must be discussed with relation to it, and which it would be well if the Bishop of Illinois could be brought to consider, before he commits himself by an irremediable step.

It has been intimated that the Letter before us is to be regarded as a private document, the publication of which was a breach of private faith. No position can be much more untenable than this. It purports to be an official document, an address from the Bishop to all persons under his jurisdiction. It is no more a private document than a proclamation of the Queen of England, or of the President of the United States. Moreover, it is a document interesting to the whole Church in the United States. For it announces an intended change in that branch of the Church legislation which is specially intended to be permanent, and in the highest judicial tribunal of the Church.

Another reason, not why the document should be published, lest it should not be made the subject of remark, is that it is a pastoral letter, the official address of a Bishop to those under his jurisdiction. There is perhaps no man in the United States who is more likely to feel the force of this view than ourselves. We have always maintained it, both theoretically and practically. But there is no rule without an exception; and when we studied law, we were taught, that when the reason of the rule failed, the rule also failed. Now the reason for which it is improper to criticise charges and pastoral letters is, that they contain the authoritative teaching of the Bishop addressed to those under his jurisdiction. They are then no more proper subjects of public criticism than the sermons which a parish priest delivers in his parish pulpit. When such a sermon comes to be printed, it is a fair subject of criticism, because it then ceases to be an authoritative address to those under the jurisdiction of the preacher, and is, like any other pamphlet, addressed to the world at large. But charges and pastoral letters are printed because they cannot otherwise be brought under the notice of all those to whom they are addressed. They do not, then, lose their authoritative character by being printed. It is not, then, because the document which we have mentioned has been printed, that we claim a right to speak of it, but because it is not an authoritative instruction addressed by the Bishop of Illinois to those under his jurisdiction, but an announcement of an intention to abandon that jurisdiction, and the assignment of reasons for an intended act, which the writer distinctly admits, *prima facie*, to require a defence.

As a mere written document we have nothing to do with it, as the critical department of *The Churchman* has been committed to other hands, as well as for the reasons which we have just assigned. It is with the fact of the intended resignation, and the principles upon which it is rested, that we design to deal.

The fact is, that the Bishop of Illinois designs, at the next General Convention, to apply to his brethren of the House of Bishops, to be released from his connection with his Diocese. This is an application which the Right Reverend Fathers have an absolute discretion to grant or refuse, after considering the reasons assigned by the applicant. By what rule are they to test these reasons, upon principle or expediency? We hold that the truest expediency is found in acting upon the great principle of right; but there is a practical expediency which looks no further than the present case, and does that which it thinks would best solve the present difficulty.

Now, the whole of the Letter of the Bishop of Illinois is addressed to this sort of expediency. He, the individual Bishop of Illinois, is not suited to the particular post to which in the course of Divine Providence he has been called, and the post does not suit him. His Diocese and himself do not agree, there are family quarrels. For these reasons, and for no other, he desires to dissolve his connection with his Diocese! We purposely abstain from inquiring why the Diocese does not suit him, or why he does not suit the Diocese, because these involve personal matters, and we think, moreover, that they have properly no bearing on the question of principle. For the same reasons we say nothing of the unpleasant feelings which the Bishop intimates exists between himself and his Diocese. They imply faults somewhere, and we are not disposed to inquire where the faults are; although we cannot avoid coming to our usual conclusion, that there are faults on both sides.

But let us see what are the reasons which the Bishop assigns for desiring to resign his jurisdiction when they are put into plain English. They are an alleged unfitness for the subsisting relation on both sides, and quarrels arising out of that unfitness. Suppose that this were a question about dissolving the connection, not between a Bishop and his Diocese, but between a man and his wife. We should hear of incompatibility of temper, and of quarrels arising out of that incompatibility. So far the cases are exactly parallel. Now, we are not inquiring what the world thinks of such cases, but what is the Christian view of them. Does the Church, therefore, permit the marriage to be dissolved? Does she not rather insist that the parties shall bear the evils which their own haste or carelessness has brought upon them, in order that those very evils may serve as a warning to others to take more care. The indissolubility of the marriage contract is maintained in order that it may not be too lightly entered into, and that the very knowledge that it is indissoluble may keep people from making the most of little incompatibilities and disagreements.

The principles of the Bishop of Illinois work in an opposite direction. If the rule be once established that a Bishop is to resign because he is unfit for his post, or because his diocese is dissatisfied with him, there is an end of the permanence of the tenure by which a Bishop holds his diocese, and with it of the independence of the Episcopate. There is an end, too, of the peace and quiet of dioceses. When an ambitious presbyter wanted to be a Bishop, or a quarrelsome one took a dislike to the prelate in possession, or when a Bishop belonged to a theological school different from that of a majority of his Consistory, the great object of the dissatisfied would be to make the Bishop so uncomfortable that he would desire to resign.

Under such circumstances, there would never be any want of quarrels, and the quarrels would be represented to be the consequences of unfitness. The case for a resignation would easily be made out, when once both parties came to desire it.

We say nothing of the fact that such a state of things would fill the Church with vacant Bishops, an anomalous class of prelates, who have heretofore been the peculiar dread of American Churchmen, and a class which it is certainly very undesirable to increase. But a greater evil would be the destruction of the peace of the Church. When presbyters could get rid of a Bishop by making him uncomfortable, we fear, without prejudice to our profound respect for the order in general, that presbyters would be found to try the experiment. We fear, too, that when Bishops found themselves made uncomfortable, in hopes of getting rid of them, some might be found whose manner would not be the most conciliatory. The result might be, that these new presbyters might make the resignation of jurisdiction a rule in the American Church, instead of a rare exception.

We desire that this question should be considered, not as a question of expediency touching the diocesan interests of Illinois, or the individual interests of its Bishop, but as a question of principle affecting permanently the great interests of the Church in the United States. It is the crime of our age and country to consider everything too much on grounds of temporary and local expediency. The Church has been by no means free from this tendency. We desire to raise our voice against the extension of this tendency. We desire to protest against the discussion of one of the gravest questions which have ever come before the Church upon temporary, or local, or personal grounds.

If the great principle of the independence, which involves the reality, of the Episcopate is to be maintained, if the peace of the Church is not to be hazarded, it is necessary that the resignation of Bishops should not be permitted on light grounds. Such has heretofore been the policy of this Church. It is now proposed to enter the wedge which will overthrow that policy. There can be no fitter occasion on which to say, "*Nolumus mutare consuetudines Ecclesiæ.*"

College of St. James, June 30, 1855. H. D. E.

NOTES AND COMMENTS.

ERRONEOUS NOTIONS OF BAPTISM.—If what we lately had occasion to notice of the "Dutch Reformed" Sect, respecting their Baptismal Service, be carried into effect, there must, in common consistency, be considerable accessions to the Sect of the "Baptists," so called,—though, strictly speaking, they cannot be *Baptists* who deny the validity of that Sacrament, as always administered in the Church, either in the case of infants, or in any other case, but are *Anabaptists*. For if Baptism, in the case of infants, had not, as respects their original sin, a regenerative influence, its administration, at such a period of life, must be quite unnecessary. Yet hear what the Anabaptist organ, the *N. Y. Chronicle*, says of it:

> Infant Baptism dooms more to delusion and final woe than all the Unitarianism in the world. It has introduced into the so-called fold of Christ all the baptized vice and infidelity which deform the nominal Christianity of the nations, and put passports to eternal glory into the hands of the deluded millions, who feel that Heaven is sure because the hierarchy blesses, and that the Church above cannot fail to receive whom the Mother Church below nurses in her bosom. Let this one error be exploded, and the primitive order be restored, of requiring faith and repentance as prerequisites to Baptism and the hopes of salvation, and it would totally revolutionize extant Christianity, break up the connection of Church and State, cast out the evil spirits of the Vatican, to walk through dry places, seeking rest and finding none, and hurl back to the abodes of darkness those shades of spiritual delusion which have so long cast disastrous twilight over the nations.

Now it would be of little avail, we fear, to go into any formal argument against such heresy as this, with people who evidently think they know better than did the Apostles and Fathers of the Church. But is there not, without going any further—is there not in the very fact of those high, may we not say those divine authorities, having practised and taught Infant Baptism, the strongest practical argument in its support? Yes—"from the Apostles has come down the practice of baptizing infants," as an eminent Anglican divine observes, "the Church requiring security through certain *sponsors*, that the children shall be brought up to lead a godly and a Christian life. And by the early Christians the practice was considered sufficiently sanctioned by the passage from St. Mark, which is read in our Baptismal Office, in which we are told, that the Lord Jesus Christ, having rebuked those that would have kept the children from Him, took them up in His arms and blessed them. He blessed them, and His blessing must have conveyed grace to their souls; therefore, of grace, children may be partakers." And this being the case, what blasphemy, as well as heresy, is there not in the extract given above!

UNION THROUGH DISUNION.—We see that the "Wesleyans" in Canada are beginning to talk of "union"—after doing all they can to make the teaching and organization of their founder diverge more and more into "disunion." The very act, indeed, of making themselves a schismatic sect at all was quite opposed to John Wesley's views and intentions. At a recent Conference of their body, it seems they passed the following resolution:—"That we hereby recommend to the next General Conference of the Wesleyan Connection, that there be appointed a standing committee on *Christian Union*, with power to confer with similar committees from other Reformatory Churches, and conjointly therewith to call a General Convention for the discussion of a plan of union, to be submitted for final adoption to the General Conference next ensuing." Now these "reformatory churches," as they call them, are all schismatical sects; so that were they to carry into effect any such idea as that of a resolution like this, it would only amount to one great schismatic combination; and what "Christian union" there would ever be in such a conglomeration, we cannot imagine. The very bases of it would be unsound. It is condemned *in limine* by the Apostolic precept—"*There shall be no schism in the body.*"

SECTARIAN LITURGIES.—The Presbyterians are "going back to antiquity" for authorities in the use of Liturgies; and they seem to think that the "historical argument" deducible therefrom is decisive. "It is said, for instance"—so they are pleading—"that all the early churches of the Presbyterian faith and discipline adhered to the use of the Liturgy for a century or more after the Reformation. It is also stated that the Liturgy, substantially as introduced by Calvin, is continued in general use in the Presbyterian Churches of France, Switzerland, Holland, Piedmont, and Germany, and that it is also retained among Calvinistic dissenters in France. In addition to this, that in Scotland, some of the most active and influential members of the National Church, clerical and lay, are warmly advocating a restoration of Knox's Liturgy, with such alterations as circumstances may require." Now, all this research is commendable, and so is the object of it all. But would it not be infinitely more so, if they were to go a little further back still,—for the "Reformation," and the advent of Calvin, are comparatively modern periods,—why not, then, go back to some really ancient times—say to the times of the Apostles themselves, and see and find out, not merely if Presbyterian Liturgies were in use, but if there was such a thing allowable as Presbyterianism itself, or, rather, if the Apostles and the ancient Fathers did not one and all condemn every idea of such *ism*, and of all other *isms*, as the sin of schism, the very causers of which, from whatever motive, were to be "marked" and "avoided."

SCHISM IN ITS FURTHER DEVELOPMENT.—The pyramid now-a-days is inverted. Schemes for all time, and structures of faith for all nations, find their glory in the slightness of their terrene dependency, their extreme unfitness for man as he now is, and their fitness for man as man should be. The enactors remind one of the Indian who seats himself in mid-air, resting but his hand in self-complacency on an adjoining pole, to the wonder of the gaping crowds, who are not aware that the self-supporting machinery is in himself, his arm being used as a lever; and their schemes, to the gigantic rocking-stone of Cumberland, which, suspended on a point, a child's hand may shake. Churches in the air have come to be more numerous than churches on the earth, and the fancied delusions of heated brains find more believers than the well established truths of faith. To the numberless sects extant has yet to be added another, that of the Disciples, a name chosen, we presume, for the reason that the Mormons had monopolized the Saints. These Disciples are not to be caught up in the air, and to meet their Lord in the clouds, but upon earth, and possibly in the Crimea, as His presence in 1864 is to enable the Russians to whip the Turks, and the Jewish tribes to lay hold of Palestine, the people of which are to become a nation, aided by the sage counsel of Abraham, Isaac, and Jacob, who might, nevertheless, we opine, find it a hard matter to treat with those tribes whom Mehemet Ali, on the borders of Syria, has so effectually subdued, or to match the temporal diplomacy of the successors of Menschikoff and Metternich, or to be on speaking terms with Counts Buol and Persigny. Hard matter for Abraham, Isaac, and Jacob, to keep from "entangling alliances."

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THE Vestry of Trinity Church, New York, have appointed the Rev. Frederick Ogilby, of Philadelphia, an Assistant Minister of that church; and the appointment, we understand, has been accepted.

* * *

THE SMITHSONIAN HOUSE.—This New York hotel, it will be seen by advertisement, has been recently enlarged and improved, and is now conducted on the European plan, with the utmost satisfaction, we understand, to its numerous and often distinguished guests. The situation of the hotel, in the best part of Broadway, is in all respects an eligible one; and we find that it has the advantage of being as quiet and orderly as the mansion of a well regulated private gentleman.

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WE acknowledge with much pleasure the receipt of Trow's New York City Directory for 1855–56, published at 55 Ann street. The utmost pains have apparently been taken to render it perfect in every respect. It contains over 1800 columns of closely printed names, being nearly 200 columns more than appeared in the Directory of last year, besides an Appendix of 80 pages, in which is given the names of City Officers, Banks, Insurance Companies, Public Institutions and Societies, Churches, Periodicals, and much other valuable information, rendering it indispensably necessary as a book of reference to the business community.

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Annual Meeting of the Associate Alumni of the General Theological Seminary.

NEW YORK, Tuesday, June 26th, 1855.

To-day, agreeably to the ninth article of their Constitution, the Associate Alumni of the General Theological Seminary met for their annual celebration. The first session of the meeting was held in St. Peter's Lecture Room, at seven o'clock, P. M., whence the Associates proceeded into the Church at eight o'clock.

There were present on the occasion the following gentlemen, members of the Association, to wit: The Rev. Drs. S. R. Johnson, Haight, Smedes, Van Kleeck, Walton, Spencer, and Rich; and the Rev. Messrs. Croes, Buchanan, Dowdney, Hart, Chauncey, R. Cox, Buel, Ogilby, Eigenbrodt, Clapp, Haskins, Stubbs, Tuttle, Weaver, Alfred B. Beach, Macurdy, Peters, Hollingsworth, E. K. Smith, Armitage, Bradley, Montgomery, F. Babbitt, Clarkson, Foggs, Graves, Pecke, and G. W. Watson.

The meeting was opened with the accustomed prayers of the time, from the formulary of the Association, by the Rev. Dr. Haight, one of its Vice-Presidents, who occupied the chair.

A committee of three was appointed by the chair to examine the scholars' room and library, viz.: The Rev. Messrs. Chauncey, Clapp, and Armitage.

And another committee of three to invite the graduating class to join the Association, viz.: The Rev. Messrs. E. K. Smith, Montgomery, and F. Babbitt.

A letter from the Rev. Dr. Hicks, an absent member, was read.

By a vote of the meeting, leave was given the Rev. W. H. Moore, chairman of a special committee, to read before the allotted time, a report on the means of investing the Society's anniversaries with greater interest. Mr. Moore was obliged to be absent on the morrow, and, upon his motion, the special report was laid on the table.

The Rev. Dr. Haight, the Chairman, requested the pleasure of the Associates' company at his house on Wednesday evening.

It was *resolved* that when the Association adjourns, it adjourn to meet in the Seminary Hall to-morrow, Wednesday, at two o'clock, immediately after the examination of the classes, and move thence to the Seminary Chapel to hear the Annual Essay.

At eight o'clock the Associates entered the Church. Evening Prayer was said, to the Creed, by the Rev. Edward Y. Buchanan, of Pennsylvania, and from the Creed to the conclusion by the Rev. Alfred Stubbs, of New Jersey. The Psalm and Hymn were announced by the Rev. Alfred B. Beach, Rector of the Church.

The Annual Sermon was preached by the Rev. Samuel Buel, of Poughkeepsie, N. Y., from the text, 1 Cor. ix. 22: "I am made all things to all men, that I might by all means save some."

The Rev. Preacher showed how St. Paul employed all lawful efforts as means to effect his great object, the salvation of all men. He adapted himself to the Jews and their institutions, while as firmly resisting the imposition of Jewish ceremonies upon Gentile converts. He would not expose the weak to trials suited only to the strong. He tolerated harmless prejudices and forbore with infirmities, but refused all sacrifice of principle and rebuked all compromise, as he taught his son Timothy to keep with religious firmness the sacred deposit of Christian truth. In applying these principles to our own times, allusion was made to the often-uttered inquiry: How shall the Church adapt herself to the wants of the land, and increase her efficiency? Societies around us seek to substitute liturgical for extemporaneous devotions in public. Rome adds to her sensuous appliances, and by new efforts strives for extension. The preacher contended that the Church should not yield to any exhortation to throw down her stable guards of doctrine either to gratify the clamour of popular zeal or in the desire to satisfy a present exigency. We may jeopard the faith by removing the form of sound words, and lose sacramental doctrine by carelessness of ritual. We can spare no element of our Liturgy, and do not win men by sacrifice of truth, and rather promote rivalry than charity by distinctions between strict adherents to our offices and ministers more lax and heedless. One grand duty of the Church is to bear witness to the truth, and we gain nothing for Christ by an increase of numbers without a maintenance of orthodox religion. While separatists from the Apostles' fellowship and succession degenerate into heresy, and Rome errs from evangelical truth, undermining the atonement and cardinal dogmas of the gospel, England's champions have still vindicated the primitive verities of Christ and his Church. We have a sacred deposit in our standards. We must speak with authority, nor betray the one divine message by seeming discrepancies among our Lord's ambassadors. Unity would make the Church an ark for the wandering and a refuge for the dissatisfied. Constrained by love of Christ, let us not hide, but heartily enunciate his fundamental doctrines. It may be a day of danger from experiments ambitious of success. We cannot save all, but, with the Apostle, "some," by all means: the way of truth is still, as ever, narrow. The preacher, in conclusion, appealed to his brethren, the Alumni, to adapt themselves to the various classes of their fellow-men, and to labour in the duties of their ministry with an untiring fidelity.

The final prayers were said, and the benediction pronounced by the Rev. Albert Smedes, D. D., of North Carolina, one of the Vice-Presidents of the Association, with whose company we were favoured on this very interesting occasion. Adjourned.

WEDNESDAY, June 27th, 1855.

According to adjournment, the Association resumed its session in the Seminary Hall at 2 o'clock, and thence proceeded to the Chapel to listen to the Annual Essay.

The Rev. Messrs. W. Watson, Mallaby, Travis, Babcock, and others, not previously present, appeared and took their seats.

Appropriate Prayers were said by the Rev. Dr. Smedes, a Vice President of the Society, and then the Annual Essay was read by the Rev. Wm. Walton, D. D. His theme was, "An examination of the authorities for the first centuries, cited by the Cardinal Lambruschini in his Treatise on the Immaculate Conception of the Virgin Mary."

After the reading of the Essay, the members returned to the Hall. The Rev. Dr. Smedes being in the chair, the minutes of Tuesday were read and approved, and the Secretary then presented the following

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

Since last we met, your executive committee have come together as occasion required to transact the necessary business of the Association.

Communications from the Rev. Dr. Hicks, principal, and the Rev. P. Teller Babbit, substitute, advised us that the former would be hindered by ill health, and the latter by urgent labours, from attending this meeting and reading an essay. The Rev. Wm. Walton, D. D., was thereupon invited, and promptly consented, to supply the vacancy and prepare a dissertation. It is due to Dr. Walton to add that this appointment was made on the 9th inst., only between two and three weeks ago.

At the opening of this Seminary year, our funds being insufficient to support a scholar, some new furniture being needed for the room, and the Society having no incumbent, application was made to us to confirm such a present disposition of the Scholar's Room as the Faculty deemed proper, and allow it to be occupied by I. A. Wainwright, M. D., of Iowa. Dr. Wainwright subscribed the requisite promise to preserve the Scholarship Library in good condition, and your committee acceded to the request.

A vote of the Society, at the meeting of 1854, authorized your executive committee to appropriate $150 for the support of a scholar. But as, upon investigation, it was ascertained that there were vacant scholarships among the foundations in care of the Board of Trustees, your committee deemed it, on their part, a superfluous task to seek, and a needless expenditure to support, a beneficiary for the year.

An apprehension was entertained that the appointed time for examining competitors for prizes in Greek and Church History was inauspicious. At the close of their final term, the seniors, employed in recapitulating, are pressed with studies; and, in expecting Holy Orders, desire their little leisure for self-collection and devotion. In these circumstances, the Professors could sympathise in their pupils' reluctance to add to their extraordinary studies. Your committee, therefore, deemed it advisable to confer with the Reverend founder of the scheme, Professor McVickar, on the expediency of changing the time of examination from the close of June to an earlier period, the Easter recess. Professor McVickar concurred in the proposition, and "assented most cordially and fully to the alteration."

The Book of the *Wisdom of Solomon* and the *Epistles of St. Ignatius* were then selected for the more particular examination of candidates for the Greek prize.

But one gentleman in the present graduating class offered himself for examination in these books and in Ecclesiastical History —Mr. Francis Wyman Smith—a gentleman highly commended by the Dean, the Rev. Professor Turner, and whose proficiency some members of your committee are gratified in being able to attest. There could be no competition, however, with but a single person. And being without authority in such an emergency, we were reluctantly compelled to decline the examination.

From the Septuagint, the Book of *Genesis*, and from the Greek Fathers, *St. Chrysostom on the Priesthood*, are the chosen books to which we point the more especial attention of the senior class of 1855–56, should any of its members propose to become competitors for the prizes next Easter week.

The funds of the Association, as will be shown by the Treasurer's Report, are somewhat improved, and if the liberality of its members enable us to replace with new, some articles of decayed furniture in the Scholar's Room, we may offer to sustain a beneficiary for the ensuing year.

We are happy to acknowledge the renewed courtesy of the Rev. Alfred B. Beach, an associate Alumnus, in placing St. Peter's Church and Lecture Room at the Society's disposal, and kindly affording us facilities for our annual celebration.

It was recommended at the last annual meeting, that a new edition of the Constitution and By-Laws, together with a list of the Officers and Members of the Association, be printed. Alterations have been made in the Constitution, and to-morrow we shall be able to say that five several classes have united themselves to our body, whose names are not enrolled in the printed catalogue. The Society adjourned its last year's meeting without acting on the Committee's suggestion. We therefore renew the recommendation.

All which is respectfully submitted.

From the Treasurer, the Rev. Dr. Walton's Report, which was next presented, it appears that a balance remains in the Treasury, of $136.64.

The Report of Abel T. Anderson, Esq., Treasurer of the Professorship Endowment Fund, states an addition of ninety dollars ($90) to the amount of last year, making the present total sum $3,958.67.

On behalf of the Committee appointed to examine the School Room and Library, the Rev. Mr. Chauncey, its chairman, reported the furniture in good order, and the books well conditioned and in their places, with the exception of Turner on the Epistle to the Romans.

On behalf of the Committee to invite the members of the graduating class to join the Association, the Rev. Elvin K. Smith, chairman, reported that the Committee had discharged the duties assigned them, and expected the attendance of the graduates with us at the meeting immediately after the Commencement to-morrow.

The Rev. Prof. Johnson, who was chosen at the last annual meeting to prepare notices of deceased members, made some feeling remarks upon the death of two of our late associates, the Rev. Isaac Smith, and the Rev. Chas. H. Halsey, and asked, on account of urgent duties, to postpone his written report until to-morrow's session.

It was *resolved* that the Rev. Prof. S. R. Johnson, D. D., prepare his annual notices of our deceased brethren at any time most consistent with his leisure.

On motion, a committee of three—the Rev. Wm. Johnson, D. D., the Rev. Wm. Walton, D. D., and the Rev. Richard Cox—was appointed by the Chair to nominate the Preacher and Essayist, with their substitutes, for the ensuing year.

The following ticket was offered, and the nominees unanimously chosen by ballot:

For *Preacher*.—The Rev. Jesse A. Spencer, D. D. For Substitute.—The Rev. Albert Smedes, D. D.

For *Essayist*.—The Rev. John A. Hicks, D. D. For Substitute.—The Rev. John W. French.

A committee of three—the Rev. Dr. Spencer, and the Rev. Messrs. Buchanan and Chauncey—was also appointed to nominate the Officers of the Association for the coming year.

And a ticket with the names of the following persons was prepared, who were likewise unanimously elected, to wit:

For *Vice Presidents*, who are not Bishops.—Rev. William Shelton, D. D., Rev. Samuel R. Johnson, D. D., Rev. Benjamin I. Haight, D. D., Rev. Albert Smedes, D. D., Rev. Samuel Fuller, D. D., Rev. Samuel M. Haskins.

For *Treasurer*.—The Rev. William Walton, D. D.

For *Corresponding Secretary*.—The Rev. Robt. B. Van Kleeck, D. D.

For *Recording Secretary*.—The Rev. A. Bloomer Hart.

For the *Executive Committee*.—Rev. Richard Cox, Rev. Wm. E. Eigenbrodt, Rev. Jesse A. Spencer, D. D., Rev. Isaac H. Tuttle, together with the Treasurer and Recording Secretary.

Bishops who are members of the Association fill the following posts *ex officio*, viz.:

The *President*.—The Rt. Rev. W. R. Whittingham, D. D.
1st Vice President.—The Rt. Rev. Alfred Lee, D. D.
2d Vice President.—The Rt. Rev. H. J. Whitehouse, D. D.
3d Vice President.—The Rt. Rev. Wm. Ingraham Kip, D. D.

It was *resolved* that a new and corrected edition of five hundred copies of the Constitution, By-Laws, and catalogue of the officers and members of the Association, together with a Circular Letter, be printed for the Alumni of the Society.

It was *resolved* unanimously, that the thanks of the Association be presented to the Rev. Samuel Buel for the Sermon preached before the Alumni in St. Peter's on Tuesday evening, and to the Rev. Wm. Walton, D. D., for the Essay read before them in the Seminary Chapel, Wednesday.

Resolved, further, that copies of the Sermon and the Essay be requested of their reverend authors for publication.

On motion, adjourned.

THURSDAY, June 28th.

After the "Commencement," the Society's session was resumed in the Seminary Hall, the Rev. Dr. Smedes occupying the chair.

The minutes of yesterday being read, the following gentlemen of the graduating class subscribed the Constitution and became members of the Association:—Messrs. J. N. Fairbanks, Louis French, E. H. Goodwin, J. R. Peirce, George C. Pennell, W. R. Pickman, Francis W. Smith, Wm. Scott Southgate, Charles F. Street, Horatio M. Powers, and A. Van Nostrand.

"Notice having been given at a previous annual meeting of a motion to amend the tenth article of the Constitution, in order to avoid ambiguous interpretation, the amendment was adopted, and the word *Association* substituted for the word "number" in the third line of the article.

The reading of the resolutions being requested, of the committee appointed in 1854, to consider the means of investing our annual celebrations with greater interest; after debate, the first of the three resolutions was adopted, as follows:—

"1. *Resolved*, That, in order more effectually to accomplish one of the objects of this Association, viz., '*to cherish a spirit of mutual interest and union among its members*,' it is expedient to have a social gathering of the Alumni on the morning of the Wednesday immediately preceding the day of the Annual Commencement of the Seminary; and also at such time and place during the Triennial Meeting of the General Convention as shall be determined upon by the Executive Committee."

It was *resolved* that eight o'clock in the morning be the hour for the Wednesday reunion of Associates appointed in the preceding resolution

On motion, the consideration of the remaining two resolutions was postponed to the next annual meeting. They are these:—

"2. *Resolved*, That to carry out another of the objects of the Association, viz., '*to advance the cause of theological learning and evangelical truth and piety*,' it is expedient that, at each annual meeting, there should be a discussion on some point connected with theological learning, the topic being selected at the previous meeting, and debates appointed after open nomination, and liberty being given to other members of the Association to join in the discussion. The Committee suggest also that the cause of theological learning might be promoted by members availing themselves of the liberty they possess of reading papers before the Association on theological subjects."

"3. *Resolved*, That, '*to promote the advantage of the institution with which it is connected*,' which is another of the specified objects of this Association, the Alumni of the General Theological Seminary ought to have a share in its management, on such terms and in such wise as the wisdom of the General Convention and of the Board of Trustees shall deem expedient."

On motion, after reading the minutes, the meeting was finally adjourned.

A. BLOOMER HART, Rec. Sec.

* * *

SINGULAR DISEASE.—The *Lebanon Whig* contains a notice of the sudden death of Edward Brewster, aged fourteen, a promising and much beloved son of the late Colonel Amos A. Brewster, of Hanover, of a disease with which physicians are seldom called upon to contend. He was first attacked with a most excruciating pain in one ear. This resulted in a violent inflammation and suppuration. He was then attacked with inflammation of the lining membrane of the abdomen. The physicians denominated the disease *peritonitis*. The pain was intense and uninterrupted by a moment's rest, except when temporary relief was secured by anodynes.

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LITERATURE.

The History of Napoleon Bonaparte. By John S. C. Abbott. In Two Volumes. New York: Harper & Brothers.

One cannot but smile at the idea of its being thought necessary at this time of day to enlighten the world with an elaborate examination of the character of a man, about whom and whose character the world made up its mind well nigh half a century ago,—and this, too, when the materials for such a judgment were at hand in all their freshness and their force, instead of now, when they are becoming daily more remote and more obscure, and are, in comparison, wasting their distinctness, if not losing their authenticity. It is something like the notion which some men are found to entertain, even in this nineteenth century, that they understand and can define and elucidate what genuine Christianity is, infinitely more forcibly and more correctly than did the very disciples and apostles of Christ Himself—men who themselves had associated with Him, and learned His blessed precepts from His own gracious lips, and appreciated His god-like life from its own holy example. "The history of Napoleon," the author of these volumes says, "has often been written by his enemies. This narrative is from the pen of one who reveres and loves the Emperor." Now this admission is, at the very outset, quite enough to shake one's confidence in its impartiality, if not its truth. For to *love* and *revere* such a character as Napoleon, can never be taken as a reliable qualification for his history being given with that stern and even-handed justice which is essential to its being of any value. ' He who writes history," says Lucian, "ought to sacrifice everything to truth." History were utterly worthless without truth; and there can be no security for truth, even in the mind of its writer himself, without impartiality. But when the historian "loves and reveres" him whose life and character he is describing, how difficult, not to say impossible, must it not be, to resist the desire to gloss over acts of his life, and modify traits of his character, —or bring out into mid-day brightness what may tell in his favour, and obscure in cimmerian darkness what may be to his disadvantage. There is seldom, if ever, indeed, an unprejudiced judgment, where there is the partiality of affection, or even of friendship. And in these volumes there are, almost, of course, illustrations of it without limit.

Besides all this, he lays down, as a fundamental fact, that which is only a fallacious supposition. "The reason is obvious why the character of Napoleon should have been maligned. He was regarded justly as the foe of *aristocratic privilege.* The English oligarchy was determined to crush him. After deluging Europe in blood and woe, during nearly a quarter of a century, for the accomplishment of this end, it became necessary to prove to the world, and especially to the British people, who were tottering beneath the burden of taxes which these wars engendered, that Napoleon was a tyrant, threatening the liberties of the world, and that he deserved to be crushed." Now this, we hesitate not to say, is quite untrue. In the first place, we have no proof that the character of Napoleon was "maligned;" and the idea that he was so, because he "was regarded justly as *the foe to aristocratic privilege,*" is altogether chimerical. He was the foe to any privilege which ran counter to his ambition; and that was altogether a matter of expediency, not of principle. Had it suited his purpose—as, in peaceful times, could such have been his element, it doubtless would have done—to establish and maintain *aristocratic privilege,* no man's character in the annals of history gives stronger assurance than Napoleon's that he would heartily have done so. Why, did he not sneer at England as "a nation of shopkeepers?" And what was this but the display of a *penchant* for "aristocratic privilege" of no ordinary inveteracy? But it was not the "English oligarchy," in particular, that was "determined to crush him," for that or any other reason. It was the whole "nation of shopkeepers!" England rose up against him as one man. Even the democracy of England, though tampered with at first, soon saw through his character, and were eventually among the most determined and most deadly of his opponents. "Determined to crush him!" Of course they were,—and for this good and sufficient reason—their conviction that if they did not crush *him,* he would crush *them!* Willingly, gladly did England expend her best blood and her mint of treasure to resist him as an unscrupulous despot, who thought no more of wading through oceans of slaughter to his objects of ambition, or policy, or retaliation, than our author here would do of crossing over from the Astor House to visit his publishers in Franklin Square.

But really when one reads as an introduction to a "History" of such a man, that the writer admires him "because *he abhorred war, and did everything in his power to avert that dire calamity;* because he *merited* the sovereignty to which the suffrages of a grateful nation elevated him; because he *consecrated* the most extraordinary energies ever conferred upon a mortal to promote the *prosperity* of his country; because he was regardless of luxury, and cheerfully endured all toil and all hardships that *he might elevate and bless the masses of mankind;* because he had a *high sense of honour, revered religion, respected the rights of conscience, and nobly advocated equality of privileges and the universal brotherhood of man,*"—after such a fulsome eulogy as this, we say, and one as false as it is fulsome, what confidence can there possibly be, that in writing this History he has, we will not say, "sacrificed everything to truth," or anything, but that he has not sacrificed truth itself to his own admiration?

Why, the very results he adduces in favour of his distorted view, are just those which tell most strongly against it. The hour of England's punishment, he says, was postponed: that is to say, her brilliant and rapid progress in national greatness and power, consequent upon the "crushing" of Napoleon, could not be exactly called *punishment.* "But the day of retribution," he, with evident gusto, declares, "is at hand. *England now groans* beneath the pressure of four thousand million dollars of debt." Yet England has thus "groaned" ever since Napoleon was put down! She is not now beginning to "groan" under it—nay, its pressure has been gradually becoming lighter and lighter! And would she, think ye, have incurred such a burthen at all, if she had not deemed her very existence at stake, while a despot of such boundless ambition as Napoleon was at large, and in power, as "the scourge of the nations?"

We have only wasted too much space already upon a work which calls itself "History" under such false pretences. What can possibly be the value of such a "History," except as a piece of exciting Romance, and for the purpose of mere amusement? But even to show that it is such—and that as such it may have merits—we cannot trespass further upon our columns, the circumstances of the case considered. Had its title been, "Napoleon: a Eulogy"—or even "Napoleon: a Romance"—it might have been different; for then its claims, whatever they were in other respects, would at least have been honest, would at least have been real,—whereas, as it is, they are all a mere matter of simulation. We can only therefore add that the work is extremely well got up by the enterprising—though in this instance, we cannot but think, much misled publishers—and that it is very extensively and admirably illustrated.

Christian Ballads. By Arthur Cleveland Coxe, M. A., Rector of Grace Church, Baltimore. With Corrections and Additions. Fifth Edition. Philadelphia: Hooker.

These Christian Ballads scarcely need reviewing now. They are too well and widely known, and too warmly and generally appreciated for that,—especially by Churchmen, to whose sacred sympathies they so forcibly appeal, and whose holiest affections they so keenly touch. Steele, we think it is, somewhere complains of English song-writers, that they "generally crowd into one song materials enough for several; and so they starve every thought, by endeavouring to nurse up more than one at a time." But no such objection as this will hold good in Mr. Coxe's case. There is no starving of thoughts—no endeavouring to nurse up too many of them, here. Each ballad has its own materials—each has its own separate subject; and they are dealt with simply, naturally, yet effectively. They are, too, emphatically *Christian* Ballads,—their thoughts, their sentiments, their imagery—all bear a Christian stamp; and there pervades them all a Christian's and a Churchman's spirit. They are designed for such—and only such. "To those who love not the Church," says the Reverend author in his preface, "they will seem as idle words, but they tell of things which in the heart and life of the Catholic are dear realities; realities which are felt though they cannot be understood by the world: for there is a charm in the religious character which they help to form, which delights very many who are incapable of discovering the secret of what affects them." This is all true: the Churchman must feel it all as he drinks in their spirit—and hence their great charm, their intrinsic value even to the Church. O, that, especially in dull, cold, times like these, such Ballads could only become the popular songs of the people! Nothing, of course, would promote this more than adapting them to music. Some one or two of them, if we mistake not, have been so adapted. But we should like to see them all made thus available to the inspiration of the public mind with thoughts and feelings which could not but have the happiest effect both upon their hearts and upon the welfare of society. We all remember the saying of a distinguished Briton—"Let me but have the making of the songs for the people, and I care not who makes their laws." And surely if to any songs such an importance can attach for the public good, it must be to such as these, which are so high-toned—so thoroughly *Christian.*

The edition before us is the *Fifth*—in this country; and there have been republications in England, but we know not to what extent; such is the estimation in which the Ballads are held, even in the old country—for there is a *catholicity* in their sentiments which commends them to all Christendom.

All the Ballads in the volume are doubtless familiar to most of our readers; yet we venture to present one of them here, notwithstanding,—for it is one whose strains ought never to be wearisome:—

I LOVE THE CHURCH.

I.

I love the Church,—the holy Church,
The Saviour's spotless bride;
And, oh, I love her palaces
Through all the land so wide!
The cross-topped spire amid the trees,
The holy bell of prayer;
The music of our Mother's voice,
Our Mother's home is there.

II.

The village tower—'tis joy to me:
I cry the Lord is here!
The village bells—they fill my soul:
They more than fill mine ear!
O'er kingdoms to the Saviour won,
Their triumph-peal is hurled;
Their sound is now in all the earth,
Their words throughout the world.

III.

And here—eternal ocean cross'd,
And long, long ages past;
In climes beyond the setting sun,
They preach the Lord at last;
And here, Redeemer, are Thy priests
Unbroken in array,
Far from Thine Holy Sepulchre,
And Thine Ascension-day!

IV.

Unbroken in their lineage:
Their warrants clear as when
Thou, Saviour, didst go up on high,
And give good gifts to men;
Here, clothed in innocence they stand,
To shed Thy mercy wide,
Baptizing to the Trinal Name,
With waters from Thy side.

V.

And here, confessors of Thy cross,
Thine holy orders three,
The bishop, and the elders too,
And lowly deacons be;
To rule and feed the flock of Christ,
To fight, of faith, the strife,
And to the host of God's Elect,
To break the Bread of Life.

VI.

Here rises, with the rising morn,
Their incense unto Thee,
Their bold confession Catholic,
And high doxology:
Soul-melting litany is here,
And here—each holy feast,
Up to the altar, duly spread,
Ascends the stoled priest.

VII.

Then with the message of our King,
The herald stands on high:
How beautiful the feet of them
That on the mountain cry!
And then—as when the doors were shut,
With Jesus left alone,
The faithful sup with Christ—and He
In breaking bread is known.

VIII.

The peace of God is on their heads;
And so they wend away,
To homes all cheerful with the light
Of love's inspiring ray:
And through the churchyard and the graves,
With kindly tears they fare,
Where every turf was decent laid,
And hallowed by a prayer.

IX.

The dead in Christ—they rest in hope;
And o'er their sleep sublime,
The shadow of the steeple moves,
From morn to vesper-chime:
On every mound, in solemn shade,
Its imaged cross doth lie,
As goes the sunlight to the west,
Or rides the moon on high.

X.

I love the Church—the holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides!
Be mine, through life, to live in her,
And when the Lord shall call,
To die in her—the spouse of Christ,
The Mother of us all.

History of the Life and Institute of St. Ignatius de Loyola. By Father Daniel Bartoli. New York: Edward Dunigan & Brother.

This is neither the life of the founder of the Society of Jesus, nor an exposition of that vast and powerful organization in its true character and set designs, but the mere opinion of the writer on the one and the other. Still from what he has drawn from the materials ready to his use, we obtain the individual characteristics of Loyola as a man, the secret of his influence, and the pretensions under cover of which the Institute attained such a powerful ascendancy in the hearts and minds o men, in systems of human organization, and in the policy of nations. The very expression in his outward features and habitual manner, had, it seems, that subtlety which so became him, in the execution of his ambitious but veiled designs. Silence always goes with craftiness. He is represented to have been of all men the most reserved. One element more was needed, a guileless tenor of life; and this too he possessed in a remarkable degree. He was thus to be regarded as the realization of what it was proposed all men should attain to, the object, as stated in his famous *Exercises,* being, "to reduce the cure of the soul to an art, by basing upon certain principles of faith an exact and positive method, which, practised by the application of the means prescribed by him, ensured almost infallible success." The maxims of Loyola respecting religion and government, may be briefly summed up in his own words: "He who forgets himself and his own interests, for the service of the Lord, may rest assured that God will provide for him better than he could have done for himself." To show his own personal consistency with this philosophy, we find this record in his life: "Providence thus provided the pilgrim with his daily bread and his passage. Indeed money had also been given him; but resolved to abandon himself truly to the care of God, he laid it upon the shore. Sublime confidence! holy folly of the cross!" Acquiescence in the system laid down in his individual life, was persevered in with tenacity not less firm than the object had in view. That object, in its first inception, was, with him, the triumphing of the spiritual over the physical, in hope of permanent domination, and the establishment of an organization by which this power was to be made fruitful in the common agreement to such an abandonment of self as would subject all individuals to his power. This self-abandonment partook of the character of fatalism. Witness the laying of money on the shore, and the distribution of alms to the beggars at Ferrara. Virtually it was the sacrifice of whatever man had attained to in his character of an individual, to a fraternal union of a spiritual character, not only submissive, like other fraternities, to common rules for common benefit, but to a policy only revealed to the initiated, lying beyond themselves, seeking in its course to subdue all other interests, and regarding as hostile every power not owning its control. From the principles animating the Society of Jesus, from the peculiarity attaching to the Institute as a body, peculiarities causing it essentially to differ from all others that have existed, it would be in our power to show that the Roman Catholic Church, after strong temptation to discard, was compelled to assume it, as the means of controlling its advancing power in the same direction in which she sought her conquest, acquiring rapidly, as it did, the despotism of numbers. The Roman Church had fear that, if uncontrolled, it would presently supersede herself. The theory on which this organization worked, necessarily involved absolute submission. Submission, as an act of religion, as a means of perfection, was its governing rule; a submission that took no account of individuality: its own abject character veiled in the professed spirituality and importance of its aim, to give back the world to Jesus, and make thrones and principalities the servitors of His priesthood. Loyola made everything subversive to the interest of the order, and, under the guise of social order, established an authority the most despotic. The Gospel itself inculcates but obedience; Jesuitism made slaves, and of men who, unable to distinguish between the two, became the converts to its crafty devisers, parts of a machine that they neither comprehended in its structure, nor divined in its purpose. A man thus abandoning his manhood passes to a sensual state, and with perverted gifts goes through the world heedless of all that God has afforded for rest and enjoyment. This man, however, is the victim—the individual, obedient to the mere theory, not the Jesuit, we would depict. "Then must be renewed a labour which we have already gone through; the endeavour to wish for nothing but with a view to our eternal welfare, and to become indifferent to all that is not God, as at the beginning of the Exercises." No wonder Jesuitism won to itself the earnest-minded masses; and proclaiming a yet higher spirituality, and promising a yet nobler attainment, demanded not the noble task of faith, but the quieting philosophy of submission. It bid, in fact, for a more easy way to heaven than any the Roman Church had yet thought to offer, and removing all care by substituting for prudence blind fatuity, satisfied at once wearied and heavy-burdened spirits, fretted by earth's cares. But these effects were but the special issues—answering to the pretensions of the leaders, promising eternal salvation and earthly perfection at the cheap price of temporal submission. There is nothing so absolute in its requirements as spiritual pride. Never had men appeared with such pretensions—pretensions the very boldness of which infused awe. There had been mendicant orders vowing poverty for their own individual selves, and acquiring riches for their communities, haunting the houses of all classes, and clamouring for bequests from the rich beside their pillows at the hour of death, but never men making so manifest a sacrifice, so utter a renunciation of self, as the institutors of the order, and that for an object apparently so intangible. It was in the city of Paris, and not in Rome, that the first sketch of the Society had been conceived; and it fitly got its first absolute recognition from a king—Louis XIII. "My kingdom," said that monarch, "deserved this honour, that so great a servant of God should have come to this my city of Paris to study the sciences, to reunite his followers, and to lay the foundations of his Society in the church of Montmartre." We have remarked that this organization was to be feared as calculated to supersede the Church itself. It possessed, in other words, universal elements. It demanded but submission, and not intelligent obedience,—submission to which infantile capacity is suited, and to which nature, indeed, has properly conformed it, at a period when the mere physical faculties are being exercised, and the mind is but developing its consciousness, and spirit in its growth is like a hidden seed. There is a parallel to this in national life; it may be found in a people that, like the Chinese, are but slightly advanced beyond the simplest physical development of man as organized by his Creator. Jesuitism, so far as this tendency to submission prevailed, might be carried, therefore, with success into furthest Asia, and flourish equally amidst the mountains of Thibet, as in the valleys of Persia and on the plains of India. No wonder, then, that wherever established, it superseded all other powers in the Roman Church, invested, as it was, with all the gaudy paraphernalia of the sacerdotal office, that appealed to the senses of the heathen world, and proffering more than the Roman Church had ever dared to on such easy terms. The system, on this one condition that formed its basis, rendered all elements of power over mind available, so far as these had not entered into the sphere of individual intelligence and individual responsibility to God. Persecution caused it but to display an increasing vitality; it was the cutting of the branches, sending strength to the roots, causing them to shoot out in countless ramifications, to be developed in combination again under more favouring auspices. All the aspects Jesuitism presented afforded the antithesis of results of a true spiritual life. Like all the governments of the present day, it assumed to be established by God, and like them all, denied it in the practice. Blind submission is not what God demands of men, nor is mere conformity to any one organization, however pure and unalloyed, the highest aim of His government. Universal obedience, springing from the heart, a faith rooted in the consciousness, a love involving the whole being, yet not sacrificing any of its powers in the vain endeavour thereby to perfect what remain, is what God requires. Jesuitism, like all powers inherently despotic, that is, acting separately from individual acquiescence, held in practice the maxim that might makes right. Regeneration of nature and change of heart could not, therefore, be with it the condition of salvation, nor even that the mind be brought into harmony with God's creation—an harmony essential to the development of the Holy Spirit in the life. In education, which is the leading the mind to God, the training the faculties to their spiritual functions, and so co-operating with Divine grace, we establish as the first rudiment of grace the habit of submission; on which, in years of discretion, follows obedience to God, not as imposed, but as springing from the heart and its affections, from the understanding, and from the will. Jesuitism carries with it submission from the beginning to the end of life. It notes no change of condition, and requires none. It treats man as an agriculturist treats his soil. None who are conversant with the laws of development that God has established in the mind, look for obedience in children; though submission may rightly be required. Nor will God's spirit ever offer violence to His own laws. Yet Jesuitism, repressing, like all despotism, the principle of individuality, wars against spiritual development, that development into which God has ordained the faculties to be ripened. Obedience and submission cannot coalesce, cannot coexist; the one is superseded by the other. Obedience knows no master but God, no author but truth. Submission is ruled by fear; and the power to induce it is in the hands of man. Our charge, then, against Ignatius de Loyola, founder of the Society of Jesus, is that he conspired to overthrow the order of the human mind, and, for selfish schemes and for ambitious purposes, to overrule those influences which pure and undefiled Christianity would impart, to interfere with the exercise of that good-will amidst good-willing men, by which unity in the bond of peace is revealed—a thing not to be found amidst the slavish children of submission, who would win heaven by an outward unity, and rule the policy of the world by force of numbers. The Roman Church, in adopting the Jesuits, has demonstrated its aim to be the establishment over the world of an external physical unity, which itself is despotism.

The volumes which have called forth these remarks, present a very able translation of the work of Bartoli, which has been praised for "its southern vivacity, striking imagery, and life-like portraits;" they are capitally got up.

A Monograph on Mental Unsoundness. By Francis Wharton. Philadelphia: Kay & Brother.

This is the first part of a contemplated treatise on Medical Jurisprudence, and a valuable contribution to that portion demanding the earliest attention and the most careful investigation, though even at this advanced period of medical progress these have failed to assume a thoroughly scientific form. It is here taken up both physically and in its legal relations. How far it may be allowed to affect the civil obligations of an individual, must necessarily depend upon its character, which is as various as the types of mind modified and controlled by a thousand different influences. An extremely simple psychological formula of reference in all cases of insanity is afforded by Kay, who is here quoted, and it compares favourably with other more extended and precise analyses. Generally attributing insanity to the defective development of the faculties, or to the lesion of the faculties subsequent to their development, he classifies idiocy and imbecility under the former, mania and dementia under the latter; designating idiocy, first, as resulting from congenital defect, secondly, as resulting from an obstacle to the development of the faculties, supervening in infancy; imbecility as first resulting from congenital defect, secondly, from an obstacle to the development of the faculties, supervening in infancy. Under mania, we have the intellectual, which is, first, general, second, partial; and the affective, which admits a similar qualification. Dementia is regarded, first, as consecutive to mania, or injuries of the brain, and, second, as senile peculiar to old age. The work abounds with illustrations of delusions treated philosophically, and is remarkable as virtually adopting the proposition, that "there is no such thing as religious insanity: *i. e.,* it cannot be said of religion, as it can be of grief, or disappointment, or chagrin, that it causes insanity," though we are by no means inclined to adopt the propositions to which this one is attached. In regard to them we may remark, that melancholy instances abound of insanity resulting from undue exaltation of the higher faculties. There are unfortunately few who really understand religion to be the development of all man's faculties and powers in their due order and relation. The following just observations of Dr. Copland are quoted:—

> It must not be supposed, from what I have advanced, that the Christian religion is truly chargeable with causing insanity; it actually has an opposite tendency. Mistaken views, excessive fervour, unfounded fears, and various feelings arising from these sources, are the only causes of insanity in connection with religion. Among those who entertain just and sober opinions on religious topics—who make Christian doctrines the basis of their morals, the governors of their passions, the soothers of their cares and their hopes of futurity—insanity rarely occurs. The moral causes of derangement which would not fail of producing injurious effects on others, prove innocuous in them, for these causes would be met by controlling and calming considerations and sentiments, such as would deprive them of intensity or neutralize their effects. Truly religious sentiments and obligations soothe the more turbulent emotions, furnish consolations in affliction, heal the wounded feeling, administer hopes to the desponding, and arrest the hands of violence and despair.

Timboo and Joliba is the story No. 8 of "Harper's Story Books." It is the story of a poor friendless boy, who "yet found many ways of doing good, and making himself useful." Some of its scenic descriptions are graphic, and, what is of more moment, its moral is good.

Doesticks: What he Says. New York: Edward Livermore.

These are a series of *extravaganzas* in a highly humorous vein, such as are especially in vogue with the Italians. It is the art of reaching to the fancy, by opposing directly all preconceived thoughts and expressions, attained by presenting such brightly glaring and strangely conjoined images, such exaggerations, impracticable affirmations, and ridiculous implorations, that thereafter the slightest glimmering of actual truth becomes a charming novelty. Thus a thousand follies, set up in gigantic proportions, are phantom-like attacked. We leave any further merit to be determined in the dream-life of summer resort, where

Things that are and things that seem,
Mix in fantastic strife,

and where it will recommend itself to those who with difficulty can obtain a good laugh at society's absurdities, and cannot guess the thickness of society's crust.

Putnam's Monthly for July opens with an able review of Irving's Life of Washington. This is followed by a tale of deep American interest, having reference to the Founder of Rhode Island, and to a legend which is to be found carved on an old building in its capital city, to wit, the words, "*What Cheer?*" Among other interesting papers, we have "Rural Objects in Europe and America," "Horace Greeley," "Recent American Poetry," and continuations of "Australiana," and "Twice Married." The number, which indicates still advancing improvement, commences, we learn, the sixth volume of the work.

The Knickerbocker for July has some most amusing light articles, tales, sketches, dissertations, and the like—both in verse and prose. The author of "Peeps from a Belfry, or the Parish Sketch Book," we observe, contributes a very pleasing sketch entitled, "Our Little Man;" and there is a Story of the Revolution, by the author of "Stories of General Warren," designated "The Two Sisters, or Love and Pride." The number contains also the usual literary notices, and the interesting monthly episode of "The Editor's Table."

Harper's New Monthly, for July, has not only an attractive "Contents," as to its subject matter, but is richly set with pictorial illustrations. *Paul Jones* has this honour done him with a liberal and an able hand, extending through some score of its ample pages, in a most interesting account of that celebrated naval hero. *Taylor's Battles in Mexico* receives similar honourable treatment; and so does a highly-entertaining article, entitled *Beau Brummell.* There are several other papers in this number of no ordinary interest, along with the usual appendices of *Record of Current Events, Literary Notices, Editor's Table, Editor's Easy Chair,* and *Editor's Drawer.*

Littell's Living Age, for the present week, is somewhat social in character, and for pleasure in its perusal does not lay too heavy a tax on the mind, this exhausting weather.

The Metropolitan, for July, published at Baltimore, possesses contents of high literary merit, leading off with an article on "What our Sires thought of Convents."

The Ladies' Fashions of the day continue to be given with graphic effect, both as to style and detail, in the "Report" published monthly by S. T. Taylor of Broadway.

Self-Examination.

A pious father had an unruly son, who, refusing all exhortations, spent his days in the company of bad men, and indulged in every sensual pleasure. Thus his heart became more and more corrupt, and every virtue was deadened within him. The father mourned in silence for the perversity of the youth.

After some time the father fell dangerously ill; and, when he felt death approaching, he sent for his son. When the son appeared by the bedside of his father, the latter said to him: "Fear not, my son, that I shall reproach thee with thy way of life. Behold. I shall die, and thou shalt be heir to my possessions. But fulfil the last wish which I shall address to thee. It is easy to accomplish it; therefore I trust thou wilt promise to fulfil it, and wilt keep thy word."

The son answered that he would do so, if it lay in his power. Then the dying father said, "Promise me, my son, that, for the space of two months, thou wilt come every night into this chamber, and devote one half-hour to solitude and reflection."

The son promised faithfully to do so, and gave his father his hand upon it; his father blessed him and died, and his mortal body was buried. The son returned to his companions, and lived merrily and thoughtlessly as before.

But when the night came he remembered his vow, and the image of his dying father admonished him to keep it. At first it was very troublesome to him to be alone; it seemed so dreary and silent, and fear fell upon him. But he overcame this feeling on account of his pledged word, thinking, "Two months will pass quickly."

But, behold, now his eyes were opened concerning his life; his heart accused him, and the fear of the Lord entered into his soul; he communed with himself, and wept, and became henceforth another man.—*From the German of Krummacher.*

* * *

Curse of Ill-Gotten Wealth.—"There is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealthy, but has withal put such a canker in the bowels of it, that it is sure to eat it out. Would to God it were as generally taken notice of! Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children; for this is not a way of providing for them: nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven which sours the whole lump, bringing down curses upon all a man possesseth."—*Whole Duty of Man.*

* * *

Commercial Resources of England.—At the present moment England has upwards of 223 chartered transports under Government, for the conveyance of troops, ammunition, and stores to the seat of war. Of these 100 are sailing ships, averaging 1,000 tons each, and 123 steam ships, averaging 1,200 tons each; the smallest of the sailing ships being 523 tons, the largest 2,163, and the smallest steam ship being 540 tons, the largest 3,500; representing a property of 2,300,000 tons, worth £5,000,000 sterling, and this without causing much inconvenience to her commercial and maritime trading with her colonies. Well is it for England that such mighty resources are at command upon an emergency.

* * *

Russian Bullets.—A soldier who had received three musket wounds at the battle of Inkermann, one in his leg and two in his shoulder, was taken to Scutari, where the bullets were extracted. He soon recovered, and one day gave the bullets, as a keepsake, to an invalid chum who was coming home. The disabled soldier who received the disfigured pieces of Pussian lead having said, "I think you should keep the bullets yourself," received the following answer, which in its own way has, we think, never been paralleled, "Oh, they are of no use to me. I am going back to the Crimea, where I will soon get plenty of them."

An Aged Indian Witness.—The *Buffalo Commercial Advertiser*, June 20, says:—"During the past week a suit has been going on before the Circuit Court, now in session, concerning the title to lands on the opposite side of Buffalo Creek. At this trial several of the early settlers in Buffalo and vicinity have been brought forward as witnesses, from whom were gleaned many facts in regard to the early history of our city, which were most interesting. Among the witnesses was Philip Scajaquada, a Seneca warrior, who has arrived at the age of 101 years. From him the well-known creek near this city took its name. He was born near Tonawanda, and lived there till—using his own language—'he was so—high,' raising his hand about three feet from the floor. The first war of which he had any recollection was the battle between the Cherokees and the Senecas, that took place near the banks of the Ohio River, when he was about eight years of age. From his home in Tonawanda he went to Fort George, opposite Fort Niagara, during the Revolution, and was engaged with the British and Senecas against the Americans. The former were driven before the Americans, and Scajaquada came up and settled at this place below the Salt Lick on the Buffalo Creek. He was in the engagement at Little Beardstorm, in 1779, where General Sullivan repulsed, after a desperate struggle, the British and Indians. He was also present at the treaty of Fort Stanwix, on the Mohawk, held in October, 1784, for the purpose of negotiating for peace. At this treaty were present Red Jacket and La Fayette; the former strenuously opposed burying the hatchet. He spoke of the great eclipse in 1806. At that time he was hunting among the Alleghany Mountains one bright summer forenoon, and—to use his words—'soon all came dark.' He gave many facts of the condition of this portion of the country before the arrival of any white settlers. The Alleghanies were their hunting grounds, and Fort George their place of rendezvous. This 'relic of antiquity' has been living for a number of years on the Cattaraugus Reservation, and is to-day hale and hearty. The marks of age have made but slight impression. His eyesight is good, his voice strong and clear for one so old, his form but little bent. A few months since he was invited to go into Coleman's Gallery to look at the excellent portrait of 'Tommy Jimmy,' the celebrated Chief of the Senecas, now dead. After looking at the picture for a moment, he turned away with the expression, 'Ugh! gone up,' and left."

Antiquities.—Nineveh was 15 miles long, 9 wide, and 40 miles around, with walls 100 feet high and thick enough for three chariots abreast. Babylon was 60 miles within the walls, which were 75 feet thick and 300 high, with 100 brazen gates. The Temple of Diana, at Ephesus, was 429 feet high to support the roof. It was 100 years in building. The largest of the pyramids is 481 feet high, and 653 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. It employed 300 000 men in building. The labyrinth of Egypt contains 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and had 100 gates. Carthage was 25 miles round. Athens was 25 miles round, and contained 250 000 citizens, and 400,000 slaves. The Temple of Delphos was so rich in donations, that it was plundered of £100,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

The British Merchant Shipping Act.—According to the Merchant Shipping Act, every British ship is henceforth to have a distinct number assigned to her, by which she may be known and recognised, irrespectively of her name or other description. The series of numbers will begin with 1, and proceed in regular arithmetical progression; a number once appropriated will never be applied to any other British ship. The allocation of these numbers will be under the control of the Commissioners of Customs, who are to allot a certain series to every British Register throughout the empire. Thus to the port of London may be allotted the series from 1 to 1.000; to Liverpool, from 1,000 to 2,000; to Sydney, from 2 000 to 2 300; and so on to every port in the Queen's dominions.

Human Glory.—There are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrists.

ADVERTISEMENTS.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS OFFICES, &c. Also Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co have established a reputation as the best clock makers in the world"—[Scientific American. je21-1y

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

WAX FLOWERS FROM NATURE.—Mrs. A E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No 246 Fulton street, Brooklyn; and at her residence No. 130 Dean street, near Hoyt, South Brooklyn.

☞ Ladies desirous of acquiring a knowledge of this delicate Art which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26 3m$

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid Silk Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES.

my31-6m

AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of

Hosiery, Under-garments, Gloves, &c.

To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of

A. RANKIN & CO.,
At their old stand, No. 104 Bowery, viz.:

To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
To sell at a very small advance on the cost.
To return money cheerfully if goods are not suitable.
To state the lowest price, from which there can be no deviation.

A. RANKIN,
my'0-3m No. 104 Bowery, New York.

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston st. on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging rooms ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and ECONOMY.

SIDNEY KOPMAN.
my3-3m

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet and Cashmere. Also, Gentlemen's Garments Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.

L DUHAIN,
je7-3m No. 25 John street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.

sep23-1y John Johnson, B M. Johnson, } 111 East 18th street, N. Y.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of CHURCHES and PUBLIC INSTITUTIONS: And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps for *Cushions.*
Mohair Plush and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule,* or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins
Curled Hair in *Rope, Picked,* or *made into Cushions.*
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

DOREMUS & NIXON, 21 Park Place,
ml-1y and 18 Murray street, New York.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.

je21-1y GEO. E MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style finished either plain or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21 6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

SCHOOLS.

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.

The third term of the scholastic year commences on the first Wednesday of May, 1855. There will be two vacations in the year, viz: during the months of April and October, with a few days' recess at Christmas. The pupils will be under the parental government of the Principal, whose time will be devoted to fitting them for business, or the higher classes in College.

The terms are $200 per annum, payable semi-annually *in advance.* The *extra* charges will be, per quarter, for Music, $10; French and German, each, $5; Drawing, $3; Painting, from $5 to 10; Pew rent, $1.

The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.

REFERENCES:

Right Rev. Wm. H. De Lancey; Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine Western New York; Adam Campbell, Esq, Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C Cheshrough, Esq, and Wm. Pomeroy, Esq., Copake; Rev. Mr. Watson Hudson; James A. Cowing, Esq., No 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq, No 89 Broad st, New York; Rev. Saml R. Johnson, D.D, Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, 'The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn; Rev. R Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO, NEW YORK.—Rev I. Dyckman Vermilye, Rector.

Terms—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

"Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

a5-4m$ A DALTON, Principal

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq, 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M. A, Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

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HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.

oct7-1y MILLER & WATTSON, Proprietors.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.

my31-6m

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 44 Broadway, where he is ready to serve his former patrons and the public. my24 3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts (east side,) New York. Sep 23-1y

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

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CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

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The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn) L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

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BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c, mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.

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m1-1y$

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Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
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Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

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Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

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BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

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DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

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☞ Please notice the name and number

J. W. THOMPSON,
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DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,

NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.

my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.

Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

William Small. H. O. Alden, Jr.
my24 6m

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York. sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S WILLARD, No **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels Trimmings, Fireboard patterns, &c., &c. Ladies call and see.

m29-1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.

ap19-1y A J. CAMPBELL.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.

W. C. Vandewater. R. Heasley.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to au12-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill 343 Broadway.
1st Vice President: Charles P. Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D. 31 Washington Place.
Corresponding Secretary: O. B. Wilcox, [illegible]
Recording Secretary: R. T. McIlwaine [illegible]
Financial Secretary: A. W. Redman [illegible]
Treasurer: Charles G. Till 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood can be had of any of its Officers or members. Those out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE CHURCH ABROAD.

England.—Ordinations have been held by the Bishops of Hereford, Manchester, and Norwich. In all, 30 Priests and 23 Deacons were ordained.

The Bishop of Oxford had a grand festival at Cuddesden, on the occasion of the anniversary of his Diocesan Training College. Upwards of two hundred Clergy were present and assisted in the proceedings. The Clergy and choir assembled at the College about half-past ten, and vested for the ceremony. In going to the church, *Psalm* lxviii. *Exsurgat Deus*, was chanted, and produced a very striking effect. The procession wound slowly through the village, and entered the ancient church at the western door; the Clergy and choir taking their places reserved for them in the chancel and transepts. The church was tastefully decorated with evergreens and flowers, and hung with banners of the arms of those Bishops who were present at the opening last year, and other devices. There was a full choral service, for which Helmore's *Manual for Plain Song* was used. Immediately after Morning Prayer, the Introit, Psalm xliii. *Judica me Deus*, was chanted, while the Bishop, the Archdeacon, and the Principal, took their places at the Altar. The Communion Office was choral throughout. After the Creed, the Bishop, preceded by a lay-clerk and deacon, was led to the pulpit, the choir singing the *Veni Creator* to the ancient melody in *The Hymnal Noted*. In his sermon the Bishop spoke of the great and important duties of the Christian Ministry, and the necessity which existed for theological seminaries in order to train those who were candidates for Holy Orders in habits of prayer, personal sanctity, a knowledge of Holy Scripture, the ancient Fathers, and the English theologians. He remarked that the Universities of the present day were very unlike those of former times; and while he admitted that it was by no means impossible for men of distinguishd ability and great individual piety to benefit by a University training, he still thought that in the majority of cases that preparation which theological colleges alone can impart was absolutely required. The alms were then collected by five deacons, who were formerly students, and there placed upon the Altar by the Bishop—after which the Communion Office was proceeded with. The number of those who communicated, both Clergy and Laity, was very great indeed. After the episcopal benediction had been given, the procession was re-formed, and returned to the College, chanting the *Benedicite omnia opera* and the *Laudate Dominum*. A great crowd had assembled by this time to look on. Soon afterwards, the Bishop, Archdeacon, Rural Deans, Principal, and visitors, amongst whom were a great number of ladies, went to a large tent which had been erected in the College grounds, to partake of luncheon. It was tastefully adorned with evergreens and banners. Upwards of three hundred were present. Afterwards, the Bishop proposed "Success to the College," coupling with the toast the name of the Rev. the Principal, to which he responded, remarking on the great success which in a single year had attended the institution, twenty-five students having been admitted since last June. The Rural Dean proposed the Bishop's health, which was received most enthusiastically, and having been replied to, the company separated, many visiting the College, which is certainly one of Mr. Street's most successful designs; the chapel, common room, and library of which were tastefully decorated. Evening Service was sung at six P. M., at which almost as many were present as in the morning.

The London *Guardian* gives an interesting account of the anniversary of the dedication of the Church of St Barnabas, Pimlico, founded by the Rev. W. J. L. Bennett, on St. Barnabas' Day, by an entertainment, as usual, in the schoolroom adjoining the church. About four hundred of the poorer parishioners were supplied with an abundant dinner by the subscriptions of the more wealthy, who also attended, and participated in the festivity. The school-room was tastefully decorated with garlands of flowers, evergreens, and coloured scrolls, containing texts from Scripture, like the following:—"The earth is the Lord's, and the fulness thereof." "High and low, rich and poor, one with another." "Send portions for them for whom nothing is provided,"&c. At the upper end of the room a raised platform was constructed, with seats for about fifty persons, at which the Hon. and Rev. Mr Liddell presided, supported by the Marchioness of Londonderry, Lady Agnes Duff, Mr Beresford Hope. Mr. Wynne, Lady Georgina Bathurst, the Dowager Lady Glasgow, Lady Elizabeth Finch, and others. In the centre of the principal table an enormous plum-pudding was displayed, over which was erected the model of a temple, surmounted by a figure of St. Barnabas, the patron saint of the church and college. A portrait of the Rev. Mr. Bennett, suspended in this portion of the room, was crowned with a chaplet of white flowers. In the church adjoining, the screen, the pulpit front, and other portions of the furniture, were decorated with fresh flowers and green boughs. The Cross formed a prominent object in these pious adornments, and over the screen was inscribed, in letters formed of red carnations, on a white ground of pink blossoms, the words—"Comfort ye my people." The usual loyal toasts were given, and the incumbent's health heartily given and responded to after that of "The founder," Mr. Bennett. The Rev. James Skinner returned thanks for the curates of St. Barnabas, thanking the congregation for the earnest prayers which they had offered up for him during his illness and absence:—

> "He had travelled in many countries since they had last met, but whether journeying up the Nile, crossing the deserts of Arabia, or wandering amid the rocks and valleys of Syria and the Holy Land, he never ceased to feel that among the intercessions offered up at St. Barnabas' he had not been forgotten. During his absence he had met with Christians of all denominations—Latins, Greeks, Romans, Copts, Armenians, Nestorians, and many others—and he had returned with the solemn conviction that there was nothing like St. Barnabas. (Applause.) He had met nowhere that which, to his mind, so forcibly drew out the idea of prayer, or embodied his notion of the collective worship of many hearts in one great devotional service. He was convinced that the Church of England, with all its trials and insufficiencies, approached nearer to divine truth than any other religion in Christendom."

On the following day the children of the schools had their usual treat of a trip to Richmond.

The election of Proctor or Convocation Clerk, for the Archdeaconry of Wells, in the room of the Rev. J. B. B. Clarke, deceased, created a considerable degree of interest among the Clergy of the Diocese. Two candidates were proposed, the Rev. Edward Ailsabie Ommanney, Prebendary of Wells, Rural Dean, and Vicar of Chew Magna; and the Rev. Charles Otway Mayne, Prebendary of Wells, Rural Dean, and Vicar of Midsomer Norton. The former was elected by a considerable majority, his preferable claim being his determination to use his utmost exertions for the restoration of Convocations.

After the celebration of the Holy Communion at Christ Church, St. Giles's, London, and a sermon preached by the Right Rev. the Bishop of Moray and Ross, the "Tithe Redemption Trust" had held its fifth annual meeting, presided over by the Chairman of the Society, the Right Hon. the Lork John Manners, M. P. The chairman, in his address to the meeting, insisted on the necessity of immediate legislative interference; that the sale of tithes by Bishops, Deans, and Chapters, and the Ecclesiastical Commissioners, might be stopped and forever prohibited; and that no renewal of any lease of tithes by these bodies, or any application by them of tithes to their own purposes, should be permitted, until their tithes were restored to the parish incumbent so as to make his living £300 a year, unless the Bishop of the Diocese and the Ecclesiastical Commissioners should jointly certify their opinion that a less annual income was sufficient for the incumbent.

The Archdeaconry of Carlisle, rendered vacant by the death of the Venerable W. Goodenough, M. A., has been conferred upon the Rev. Dr. William Jackson, Rector of Lowther, and domestic chaplain to the Earl of Lonsdale.

The Final Report of the Cathedral Commissioners has appeared. They recommend the creation of twelve new Bishoprics, beginning with Cornwall, (St. Colombo,) Westminster, Gloucester or Bristol, and Southwell.

The 155th anniversary gathering of charity children from the various free-schools of the metropolis had been held in St. Paul's Cathedral. The sermon was preached by the Bishop of Llandaff, from Isaiah xxxiii. 6.

The Archbishop of York had made the formal appointment of Rural Dean of the ancient parish of Sheffield, which has now for the first time been constituted a rural deanery.

Two churches, intended for the accommodation of the densely populated parts of Sheffield, were consecrated last week by the Archbishop of York.

The Rev. G. H. Liddell, late Head Master of Westminster School, has been appointed Dean of Christ Church, Oxford, in the place of the Rev. Dr. Gaisford, deceased.

At a late meeting held at the Subdeanery, Christ Church, Oxford, it was resolved to found a Greek prize, to be called "The Gaisford Prize," in memory of the late Dean of Christ Church, Regius Professor of Greek; and for this purpose, to raise by subscription a sum of not less than £1,000, the interest of which shall be annually employed to reward a successful prizeman or prizemen, under such regulations as shall be approved by Convocation.

It appears from a recent Parliamentary report, that more churches have been erected in England during the last fifty years, than had previously been built in five centuries.

Canada.—The Bishop of Montreal has been on a Confirmation tour, in the course of which he has confirmed 123 individuals. He has received on this tour important assistance from the Venerable Archdeacon Lower. Notwithstanding the season being one when the agricultural population are most busy and most widely scattered, the attendance bore no evidence of remissness on this account, and very many signs of encouragement and evidence of the Church's growth in the Diocese of Montreal were presented. One feature in the Confirmations held was the great number of adults who presented themselves as candidates; and there were many who availed themselves, for the first time, of the occasion presented to seek admittance to the Communion of the Church.

Bermuda.—On Trinity Sunday, Trinity Church, Hamilton, Bermuda, was consecrated by the Rt. Rev. the Lord Bishop of Newfoundland. A portion only of the edifice is completed, but this portion, according to the ancient Apostolic custom, is that without which a church can scarcely be called by its true name. The Chancel, in which God's Altar is raised, is completed. This is, indeed, the nucleus, the heart of every Christian Church, for within it the great mystery of our faith, the sacrifice of "the Word made flesh," is commemorated. If the Church has a divine origin, then it is equally clear that a church building which symbolically expresses the relations between God and man should be started on this idea, and its deep foundations laid on the rock of that "faith once delivered to the saints." Besides the Chancel, the transepts, the lower portion of the central tower, and one bay of the nave, is now finished; and for the present, that portion devoted to the Laity is believed to afford them sufficient accommodation, although at the consecration of the building it was full to overflowing. The style of the building is Early English; the plans were made in England (we believe), and most aptly characterize the sterling substantiality of the architecture and the people that originated it. It is a singularly interesting fact, that all the furniture of the Church should have been made in this country. From Britain, America derives her Church descent. In the present instance, America furnished to a colony of Britain, (one of those "islands beyond the seas,") an Altar, which, consecrated by an English Bishop, continues and recontinues by direct Apostolic succession the gifts of the Holy Ghost to Christ's Church. After the consecration, the Bishop ordained one candidate for the Ministry as Deacon, and raised another to the higher order of the Priesthood. The partial completion of Trinity Church is to be attributed to the great zeal and energy of the Bishop. During the progress of the building, many untoward events, principally in connection with the tower and its foundation, delayed its completion. The Bishop put his shoulder to the wheel, and the Bermudians and Churchmen of the mother country rallied round him. The Rev. Dr. Haight, of this city, who is an intimate friend of his Lordship, was requested to assist in getting the Chancel Furniture made in New York. To Mr. Frank Wills, whom the Bishop knew as the architect of Fredericton Cathedral, was entrusted the making of the design and superintending the execution of the work. He has done so, we believe, with the view of making his efforts in accordance with the general design of the fabric. From all we hear, he has given the highest satisfaction.

THE WORLD ABROAD.

Great Britain.—The Queen has been showing the usual hospitalities of the Summer Season at Buckingham Palace. Ex-President Fillmore has been presented to her Majesty by the Earl of Clarendon, at an audience, and subsequently was present at a drawing-room. Mr. Buchanan accompanied him. Mr. Fillmore afterwards dined with the Queen.

The late Emperor of Russia sent a letter to the Duke of Devonshire, congratulating his Grace upon his recovery from his recent illness. The Duke thought it right to forward the letter to the Foreign Office, it being a communication from one of the Queen's enemies.

The war debate in the House of Commons had ended without any result, the second amendment having been withdrawn, and the first, or inexpressive amendment, carried as a matter of course.

The Bank of England has reduced the rate of discount from 4 per cent., at which it had stood since the 3d of May, to 3½ per cent.

The Regius Professorship of Civil Law in the University of Oxford, recently vacated by the death of Dr. Joseph Philimore, has been filled up by the appointment of Dr. Travers Twiss, Vicar-general of the Archbishop of Canterbury, and recently Professor of Political Economy in the same University.

An eminent London banking house, that of Messrs. Paul, Strahan & Co., in the Strand, has failed. Their liabilities are stated at £350,000. They were bankers to many of the societies connected with Exeter Hall, but how far they may be losers is of course unknown. Earl Fitzwilliam is said to be a creditor to a large amount. The house is one of the oldest in London. Its failure has arisen out of extensive speculations in a Tuscan railway. The firm of Halford & Co., navy agents, in Norfolk street, are involved in the ruin, and it is feared many naval officers will be seriously inconvenienced.

Sir Thomas Trowbridge, who lost both his limbs at Inkermann, has received the appointment of Director General of army clothing.

There has been a large meeting of the Administrative Reform Association held lately in Drury Lane Theatre. The admission was by ticket only; the theatre was crowded in every part. Members of Parliament mustered pretty strongly. Mr. Morley (the Chairman), Mr. Layard, M. P., and Mr. Lindsay, M. P., were the principal speakers. Sir Charles Napier, who was present, met with a hearty reception.

On the third reading of the Newspaper Duties Bill in the Lords, Lord Monteagle recorded his protest against the passing of a bill which needlessly gave up revenue sufficient to pay the interest of the loan contracted for the war, and was opposed by the parties most interested, viz., the newspaper proprietors.

Two thousand miners, employed in Old Hetton and South Hetton Collieries, are on a strike to resist a reduction of wages and the signing of a bond to work for a year instead of a month as hitherto.

Fourpenny postage stamps (intended for conveyance of letters to France) are to be issued immediately.

Two ex-Presidents of the United States are staying in London—Messrs. Fillmore and Martin Van Buren

A new ship of war, several feet longer than the *Duke of Wellington*, is about to be laid down in the dockyard at Pembroke. She is to carry 130 guns, and one pivot-gun, and to be called the *Howe*, in the room of the ship of that name of 120 guns, broken up a few years since.

A telegraph despatch, reporting the death by cholera, at Balaklava, of Rear-Admiral Boxer, has been received from the Crimea.

France.—We have interesting intelligence respecting the Empress. Dr. Locock, the celebrated accoucheur, (who has had considerable experience in Queen Victoria's nursery,) was summoned by telegraph to Paris, where, after consultation with Drs. Dubois and Conneau, it was formally announced that the Empress is *enciente*.

A magnificent fète was given on the evening of the 11th ult., in the Hotel de Ville, by the Prefect of the Seine to the King of Portugal. Queen Christina, the Princess Mathilde, the Lord Mayor of London, and six thousand other persons, were present.

The French, like their neighbours the English, are paying attention to Argricultural Shows. A great one has just been held in the Champs de Mars, and [illegible] went off with great *eclat*. The Emperor expended, the day of the [illegible] sale of stock, nearly a thousand pounds; the Empress also purchased two lovely Devonshire cows. The English carried off some great prizes and great prices. Mr. Crisp, well known in Northumberland, gained the first prize for young bulls. Mr. Hugh Grieves' pure Durham-breed bull sold for 3,200 francs (£128); and Mr. James Webb's rams brought £100 a piece. The cattle alone of Prince Albert were disposed of; with his cocks and hens his Highness refused to part at any price, though a distinguished lady and amateur is said to have offered 1,800 francs, or £72, for a cock and two hens!

The Lord Mayor of London and the City liveries were objects of great attraction to the Parisians. His Lordship and the members of the Municipal Council were presented to the Emperor by Lord Cowley. Banquets and concerts on a grand scale have been given in their honour by the Prefect of Paris and Mdme. Houssman at the Hotel de Ville, where Queen Victoria's health was toasted, and "God save the Queen" repeated again and again.

The King of Portugal was still on a visit with the Emperor. Great *fêtes* were given in his honour. Rumour says that he is shortly to add his name and a contingent of 10,000 or 15,000 troops to the Western allies.

Italy.—It is stated that the King of Sardinia is about to proceed to London to negotiate for the hand of the English Princess Royal.

On the evening of the 12th ult. an attempt was made to assassinate Cardinal Antonelli. The attempt failed, and the assassin was arrested.

Count Castelcicara has set out to assume the government of Sicily.

Spain.—Notwithstanding the Government assertions that the Carlist insurrection is put down, there are indications to the contrary. A despatch sent to Paris, June 13th, gave notice that a band of 70 men left Pampeluna on the 11th, and took the direction of the French frontier to procure arms. A movement in Catalonia was feared. The French mail, which left Paris on the 9th, and the mails which left Madrid on the 10th, were burned by the insurgents in Castile. The Cortes have rejected a proposition tending to censure the ministry.

Austria.—There is more than ever reason to suppose that Austria is playing into the hands of Russia. She is withdrawing her troops from Gallicia, which, of course, liberates an equal number of Russian troops for service in the Crimea. So much for the boasted treaty of December the 2d.

Russia.—An Imperial manifesto, dated St. Petersburgh, the 2d of June, ordains that, in case of the decease of the present Emperor, the Grand Duke Constantine shall be Regent during the minority of the Crown Prince. The Regency is to continue during the minority of the second son, should the eldest die. The Empress is to be guardian.

An ukase of the Emperor Alexander annuls all exceptions which have been made in the recruiting in towns and villages. Persons up to the age of 37 are liable to serve, and even the only son of a family.

◆

THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.—We are but little informed as to the *practical* operations of this Society. Its purpose is doubtless in keeping with its title, and its yearly income of $14,000 would appear commensurate with its meeds. Its executive committee appear to have had a cabal amid themselves; we are presented with a card and counter card, charges and counter charges, affirmation and refutation. The merits of the case could only be solved by knowledge of the men concerned; on its face, and judging by the disingenuousness of calling to aid unauthorized names to favour a movement in the executive department counter to that which had received the open or implied approval of the *bona fide* members, there appears to have been a *coup d'etat* on a small scale, resulting in the discomfiture of the plotters, who, unable to carry off with them the prestige of the organization, assume to raise an independent banner. Charity, between the two hostile camps, is herself endangered, and the condition of the Jews possibly aggravated.

◆

A MAN OVER NIAGARA FALLS.—The *Buffalo Express* thus relates a terrible catastrophe:—

NIAGARA FALLS, June 23—10 A. M.

Another man over the Falls! Bachman at the Grist Mill, a few rods above the Cataract House, saw him from the rear of the Mill, coming down in a boat. His oars were hanging in the row locks, and he was sitting with his arms folded screaming for help. Mr. B. called to him to seize his oars. A few well directed strokes would have brought him to the shore; but on he went, until he came opposite the back piazza of the Cataract House, when the boat capsized. He was seen to come up at once and throw up his arms. Mr. B. says he was a young man about 20 years of age. The probability is, that the poor fellow, having by some means which will never be explained, found himself in the rapids, became paralyzed with horror, and was unable to use any exertions to prevent his awful fate. Who can imagine his emotions as he neared the fatal precipice, whose roar sounded like a death-knell in his terrified ears, or the mad delirium that seized on him at the thought of certain and terrible destruction. It was all done in a moment—a struggle, a shriek, a plunge, and a soul went home! It was all done in a moment—but it told upon Eternity.

◆

TIDES AT VENICE.—The lowest and highest tides take place in Venice at different periods, the lowest during the winter, the highest in the summer and autumn. During the period of the highest tides, the city is exceedingly beautiful; especially if, as is not unfrequently the case, the water rises high enough partially to flood St. Mark's Place. Nothing can be more lovely and fantastic than the scene, when the Campanile and the Golden Church are reflected in the calm water, and the lighter gondolas floating under the very porches of the facade. On the other hand, a winter residence in Venice is rendered peculiarly disagreeable by the low tides, which sometimes leave the smaller canals entirely dry, and large banks of mud beneath the houses, along the borders of even the Grand Canal. The difference between the levels of the highest and lowest tides I saw in Venice was 6 feet 3 inches. The average fall and rise is from two to three feet.—*Stones of Venice.*

◆

A LARGE and superb inscription in bronze has just been placed in the *Musee* of the Marine, at the Louvre, in Paris, written in French and English, and crowned with the imperial and royal arms of France and England. It is a magnificent testimonial, on the part of England, to the memory of a French officer, Lieut. Bellot, who died, in the polar seas, while on a voyage in search of Sir John Franklin.

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward,
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 51 3d avenue.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
[illegible]ling, Rev. J. C., 23 Greenwich avenue.
Ste[illegible] Rev. Benjamin F., 158 West 40th-street.
Taylor, [illegible]. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, Re[illegible] Rev. Thomas House, next to Grace church.
Taylor, D.D., [illegible]omas, 32 West Twenty-third street.
Towell, Rev. Th[illegible] Jr., 106 Hammond street.
Travis, Rev. Rober[illegible]muel H., Gen. Theo. Seminary, Twentieth street.
Turner, D.D., Rev. Sa[illegible]ctory of St. Lukes church, 477 Hudson street.
Tuttle, Rev. Isaac H., r[illegible] 83 East Sixteenth street.
Tyng, D.D., Rev. Stephen [illegible]ert B., 17 Bible House, and 234 West
Van Kleeck, D.D., Rev. Ro[illegible]
Twentieth street.
[illegible] street.
Verren, Rev. Antoine, 99 Frankli[illegible] Twe[illegible]nty-second street.
Walton, D.D., Rev. William, 39 We[illegible]-thi[illegible]d street.
Ward, Rev. Henry D., 38 West Twent[illegible]ch.
Weston, Rev. Sullivan H., Trinity Chur[illegible] Twen[illegible]tieth street.
Wilson, D.D., LL.D., Rev. Bird, 206 West [illegible]

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place
[illegible]'s church.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F.,
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday in the week preceding the first Thursday in each month.*

Free Churches.

The undersigned desires to collect information in reference to the practical working of the Free Church system in this country, and he will be obliged to any of his brethren of the Clergy, who are officiating in such churches, if they will send him replies to any or all of the following questions. He will gladly receive, if nothing more, simply the name of such churches, and the length of time they have been open under this system, in order that he may be enabled to make out a complete list of them. He is satisfied that there is a much more extended feeling in behalf of the cause than most of us are aware of; and thinks that such statistics, as may be easily gathered, will go far towards strengthening the hands of those who are earnestly, yet comparatively alone and unknown to each other, engaged in the work.

1. Name of the church, and number it will seat.
2. Average number of attendants. Number of communicants. Class of people from which they come.
3. Sum which would probably be realized annually, if the seats were rented.
4. By what means the church is supported,—by offerings, (how and when collected,) or by subscriptions, or both. Annual amount of each.
5. Difficulties and objections (if any) in the way of the successful working of the system.
6. Advantages arising from the system.
7. What is the best mode of electing officers, and determining who shall be entitled to a vote?

Address by mail,

REV. E. A. HOFFMAN,
Rector of Christ Church, Elizabeth, Essex county, New Jersey.

Church papers please copy.

CLERICAL CHANGES.

The Rev. GEO. N. SLEIGHT has *not* taken charge of the church at Summit, N. J., as was erroneously stated in a late copy of *The Churchman*. Some kind friend inserted that notice without Mr. Sleight's knowledge or consent. His address is No. 48 Seventh Avenue, New York city.

The Rev. EDWARD MOYSES has resigned the charge of Trinity Church, Fairfield, Grace Church, Norway, and the Missionary parish, Newport, Herkimer county, New York, and has accepted a call to the Rectorship of St. John's Church, Cape Vincent, Jefferson county, Western New York. Please direct accordingly.

NOTICES.

At a Meeting of the Vestry of Grace Church, Brooklyn Heights, 25th of June, 1855, the Senior Warden presiding, the following letter was received from the Rector:

BROOKLYN, June 25, 1855.

To the Vestry of Grace Church, Brooklyn Heights:

I hereby resign the office of Rector of Grace Church, Brooklyn Heights, my resignation to take effect on the seventh day of July, 1855.

Brethren, the reasons which have moved me to this sudden and solemn transaction, are the call to be an Assistant Minister of Trinity Church, New York, and the prospect of exercising my ministry under the auspices of that Corporation upon the masses in the Metropolis, in a vast Missionary work.

No motive but conscience, no persuasion but a sense of responsibility to Jesus Christ our Lord and Judge, requiring me to labour for the greatest benefit to the Church of God, could have disturbed the pastoral relations which have bound me to you and yours.

Inclination, interest, habit, personal attachments, the memory of joys and sorrows shared together, the relation of Pastor and Flock, and besides the domestic delights of my family, subdued into sacredness by the recollection of my buried dead among you. All these things knit me to this parish, yet I postpone them all to the obligations which seem to require the sacrifice. I trust that I have not mistaken my duty nor misinterpreted God's will.

May the Divine Comforter bless you and guide you with all wisdom and grace, prays your friend, brother, and pastor,

FRANCIS VINTON, D.D.,
Rector of Grace Church, Brooklyn Heights.

Whereupon, it was

Resolved, That this Vestry accepts, with sincere regret, the resignation of our beloved Rector, Francis Vinton, D.D., to whose ability, zeal, and untiring energy, we are indebted, under Providence, for the organization of our parish, and the erection of our beautiful church free from debt.

Resolved That we gratefully acknowledge his incessant labours during the last eight years for the spiritual welfare of his parishioners, and we also rejoice in the success which has attended his efforts in bringing numbers not only into the fold of Christ, but edifying them to a due appreciation of Christ's blessed religion and ordinances.

Resolved, That Dr. Vinton is entitled to our gratitude, and to that of the community, for his ministrations among the sick and the afflicted, for his labours among the poor and destitute, and for his efforts in promoting private and public charities, and especially in establishing and maintaining our Sunday School, and successful parish school, together with the various benevolent institutions on the Church Charity Foundation.

Resolved, That it is our sincere hope and expectation that the success which has attended his ministrations in this parish, will be vouchsafed to him in his new and wider field of labour in Trinity parish, New York.

Resolved, That a copy of these Resolutions be presented to Dr. Vinton, and that the same be published, with his letter of resignation, in the Church papers of the Diocese.

HENRY E. PIERREPONT,
DANIEL EMBURY, } Wardens.
CHARLES CONGDON, ANDREW E. DOUGLASS,
JOHN H. BROUWER, L. R. CHESBROUGH,
JOHN P. ATKINSON, POPE CATLIN,
JOHN BASSETT, JOHN R. WOODWARD, } Vestrymen.

Rev. Dr. Vinton will begin his ministry in Trinity Parish, at St. Paul's Chapel, on Sunday morning, July 8th.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (10th inst.), at half-past 7 o'clock.

THOMAS P. CUMMINGS, Recording Secretary.

July 6, 1855.

The Ladies of Trinity Church, Newport, Rhode Island, intend holding a Fair, early in August next, to assist in the building of a Mission Church in the southern part of that city. Any donations for the same will be gratefully received by either of the undersigned:

Mrs. Commodore Lawrence, No. 6 Kay street; Mrs. George Gibbs, Mrs. Dr. King, Mrs. Samuel Powel, Mrs. George Jones, Bellevue street; Mrs. H. Allen Wright, Mrs. Edward King, Spring street; Mrs. A Robeson, Mrs. Duncan C. Pell. je28-2t$

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector,
my3-tf 104 12th street.

ACKNOWLEDGMENTS.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offerings, viz.:

$11 from the Sunday School of St. Paul's Church, Troy, N. Y., per Rev. Wm. G Spencer, Assistant Minister; and per hands of Thos. N. Stanford, Esq., $20 from Mrs R. B. Alden, by Prof. Mahan of West Point; $1 from St. Paul's Church, Waterloo, Western New York; $3 from W. C., Honeoye, Western New York, for the Ojibwas; $3 from do. for Minnesota; $5, part offerings of the communicants of Trinity Church, Geneva, $12 38, Easter Offering of Parish School of St. Peter's, Auburn; $15 from St. Luke's Church, Cattskill; $11.53 from St. Peter's Church, Morristown, New Jersey; $25 from W. B. D., New York city; $5 from Hanford Nichols, Esq., of Weston, Conn.; $100, Easter offering of C. E. B., of New Milford, Conn.; $40 from St. Luke's Church, New York, for the maintenance of "Alfred."

J. LLOYD BRECK, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, June 19, 1855.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations received during the past week:

31 baskets of strawberries, from a friend, through Mrs. F. C. Tucker; 2 large baskets of vegetables, from Mrs. Rogers; a donation of radishes, from Miss H. Marsh; 75 baskets of berries, 14 pounds of sugar, and 14 pounds of crackers, from a friend; 31 baskets of berries, from Mr. Rapelyea; donation of strawberries, from Miss H. Marsh; 7 small forms of farina, from Mr. Treadwell; 5 garments, 2 pair of stockings, and 1 pair of shoes, from Mrs. John Thorn; 1 barrel of vegetables, from Mrs. Rogers; 35 baskets of strawberries, from Mrs. Fanning C. Tucker; a quantity of peas, beans, and a small tub of butter, from Mr. Haslam.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

June 28, 1855.

New York Bible and Common Prayer Book Society.

Christ Church, Poughkeepsie, Rev. Samuel Buel, $55.55; Church of the Holy Innocents, near West Point, Rev. Minot M Wells. $7; St. Thomas' Church, Ravenswood, Rev. J. M. Waite, $13.21; Trinity Church, New Rochelle, Rev. R. U. Morgan, D.D., $8.

THOS. C. BUTLER, Treasurer. 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Church of the Holy Innocents, near West Point, Rev. Minot M. Wells, $5; Trinity Church, New Rochelle, Rev. R. U. Morgan, D.D., $8; Rev. A. S. Leonard annual subscription, $1.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice ca[illegible]ined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $10. Manufactured by

LYON & LAMB,
38 Canal street, opposite N. H. R. R. Depot.

my31-1y

Herring's [illegible]atent Champion Fire-proof Safes, with [illegible]proof Locks, the same that were awarded separate medals at the World[illegible] Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; Hall's Patent Powder[illegible] is the lock, and the only powder-proof lock that received a medal at the [illegible] London World's Fair, though others were on exhibition, and now adv[illegible]ertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion S[illegible]fe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

2d. Auctions, Assignees' Sales, Sheriff's Sales, &c., &c., are looked after, and with *Cash* in hand, and a sharp, discriminating eye, the opportunities are caught of buying the BEST for what the WORST would command.

That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

Coats.	
Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45,	$15 to $20
Fine Cloth Frock Coats,	8 to 14
An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., &c., of every colour and shade,	0.50 to 10
Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description,	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns,	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c. &c. Also an immense variety of plain and Fancy Marseilles,	$0.50 to $4

Complete Summer Suits, $2.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

WANTS.

ASSISTANT TEACHER WANTED.—WANTED, IN A Church School near Baltimore. Md, a single gentleman, of experience in teaching, having the power of government, and competent to assist in preparing youth for college or business. He must be a communicant of the Protestant Episcopal Church, interested in Christian education, and anxious to devote his time and affections to the school.

A suitable person would obtain a pleasant home in a beautiful and healthful spot, and receive a liberal compensation. Address

REV. FREDERICK GIBSON,
je28-tf Baltimore, Md.

TO PARENTS AND GUARDIANS.—A WIDOW LADY residing at Morrisania, Westchester county, New York, 9 miles from the city, having no children of her own at home, is desirous of receiving two or three little Girls into her family to board and educate. They will receive a mother's care and attention. For further particulars apply at No. 89 West Twenty-sixth street, between Sixth and Seventh Avenues. je21-4t

CHURCH ORGANIST.—WANTED, A SITUATION AS ORGANIST, in the Protestant Episcopal Church, by a person who was educated by the first English organists, and is thoroughly competent to take charge of an organ of any size. The best references can be given. Address ORGANIST, care of Rev. W. H. N. Stewart, Newark, New Jersey. je14-4t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

WE WILL SEND TO ANY ADDRESS, POSTPAID, on application, a Pamphlet containing Notices of the Press, Critical Reviews, Testimonials of eminent Teachers, School Superintendents, and many distinguished Friends of Education, showing the opinion of capable judges in all parts of the country concerning TOWER'S READERS. All persons interested, either as Teachers, School Committees, or Superintendents, Clergymen, or Parents, are requested to favour us with their address.

je28-3t DANIEL BURGESS & Co., No. 60 John street, New York.

Published June 14th.—CONE CUT CORNERS.

THE EXPERIENCES OF A CONSERVATIVE FAMILY IN fanatical times; involving some account of a Connecticut village, the people who lived in it, and those who came there from the city. By BENAULY. 456 pp., 12mo cloth, illustrated. Price $1.25.

This tale deals with home matters and familiar scenes, presenting in the happiest manner many of the peculiarities of American, and especially of New England life. It has real humor and sound satire, and is, withal, a thoroughly enjoyable tale, with a good moral. If we should pronounce it equal to Charles Dickens' best effort people would say, "this is merely a publisher praising his own wares;" yet we believe that after reading it, very many will award it this degree of praise If CONE CUT CORNERS does not prove very popular, we shall lose confidence in our judgment of books.

Advanced sheets of a small portion of this book having been submitted to a few editors, the following opinions respecting them have already been received:

"A regular Yankee Story. * * A sort of pumpkin-pie and thanksgiving day entertainment."—[N. Y. Times

"In the perusal of its pages the reader will find a source of exquisite enjoyment. * * Eccentricity and sobriety, fashionable folly and genuine good sense, sparkling wit and mirth-provoking humor, are blended in due and happy proportion. The style of the writer is graceful, luminous, and enchants with a magic that tempts us ever onward. We predict for the work a rapid and extensive sale. It has only to come before the public to be appreciated."—[Capital City Fact.

"We shall await with interest the publication of the entire work. The author, who writes with great ease, fluency and grace, has a fair dash of humor, exhibits keen powers of observation, and (the scenes being principally laid in a quiet rural district of Connecticut) hits off with great happiness some of the broader peculiarities of New England life."—[Boston Traveller.

"A vein of humor runs through it which will give the reader a good laugh, if he wants one. Captain Mayberrie, Miss Provy, the Deacon, and other characters, are done to life."—[Putnam's Magazine.

Published by
MASON, BROTHERS,
je21-3t 23 Park Row, New York.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner that his book cannot but become a STANDARD with all true Protestants.

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THINGS TO BE REMEMBERED.—A capital little supplement to the Catechism, very conveniently arranged so as to help the youthful memory.

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☞ Several good Agents wanted to circulate the above Works, to whom very liberal terms will be allowed.

my 17-3m

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oct. 28 1y-e3w-3.

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IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

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